



THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

***Are You Prejudiced
Against Negroes?***

p. 404

***Ten Reasons For
Making A Retreat***

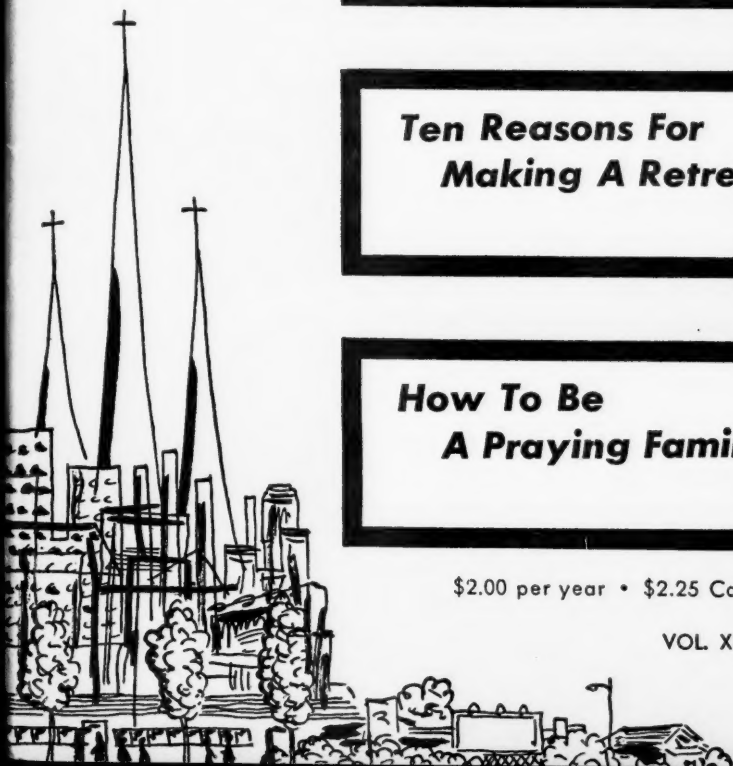
p. 385

***How To Be
A Praying Family***

p. 399

\$2.00 per year • \$2.25 Canada and Foreign

VOL XLII - - - No. 7



Contents

Ten Reasons for Making a Retreat	385
Is a College Education Worth While?	390
Flossie is Waiting	391
Hats, Men's and Women's	393
Keeping the Sunday Holy	398
How To Be a Praying Family	399
Limitations on Rhythm	403
Are You Prejudiced Against Negroes?	404
Marriage After Divorce	410
Murdoch	411
The Chosen Race	416
One Jew to Another	417
Readers Retort	419
The Necessity of Dogma	424
Portrait of Christ	425
Happenings in Rome	429
Sideglances (On Resisting Communism)	433
Catholic Anecdotes	436
Pointed Paragraphs	437
Liguoriana (On Loving God)	441
Book Lovers' Department	444
Lucid Intervals	448

<i>The Liguorian</i> LIGUORI, MO.
<i>Editor: D. F. MILLER, C.S.S.R.</i> <i>Associate Editors:</i> M. J. Huber, C.S.S.R. L. Miller, C.S.S.R. E. Miller, C.S.S.R. R. Miller, C.S.S.R. T. E. Tobin, C.S.S.R. D. Corrigan, C.S.S.R. J. Schaefer, C.S.S.R. J. E. Doherty, C.S.S.R. <i>Promotion: R. A. Gaydos, C.S.S.R. — C. A. Bodden, C.S.S.R.</i> <i>Subscription Manager: J. Elworthy, C.S.S.R.</i> Two Dollars per year — (Canada and Foreign \$2.25)

Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.



THE *Liguorian*

July, 1954

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Ten Reasons for Making a Retreat

The last three Popes have singled out the making of closed retreats as one of the most important of all the means for sanctifying souls and increasing Catholic action in the modern world. Here's why.

Donald F. Miller

IF YOU are a Catholic you have certainly heard or read, at some time or other in recent years, something about "retreats." Very probably you have not only heard or read about them, but have directly or indirectly been invited to make a retreat.

Perhaps you are among those who have not only received an invitation to make a retreat but who have accepted the invitation. If so, you will probably read what follows here with special interest, because it will all reflect something that you have actually experienced. Also it may add just that little bit of motivation that will keep you making retreats regularly, i.e., once a year or so.

But if you have never received or accepted the invitation to make a retreat, you may look upon these lines as an invitation, and the thoughts they contain as impelling motives for accepting the invitation even at the cost of sacrifice. We are aware that some Catholics have no opportunity to make a retreat because there is no retreat-house accessible to them at the present time. But even they may find comfort

in what is written here, because the more that is known about retreats, the sooner will houses where they can be made be located within reach of all Catholics in the land.

If you have never yet made a retreat, though the invitation and the opportunity were at hand, it was because you had no clear idea of what a retreat is, and were not forcibly impressed with the reasons or motives that might have impelled you to accept the invitation. Don't go away or put this down until you have skimmed through what follows. It may turn out to instigate one of the most important decisions of your life.

I

We are speaking here exclusively of what are known as "closed retreats." Open retreats are those that are held in parish churches, with the people coming to services perhaps in the morning and evening, and the rest of the time going about their ordinary business. A closed retreat is one in which you leave your home and all your ordinary occupations and reside at a monastery or retreat house for

The Liguorian

anywhere from two to five days.

During that time you listen to from four to five conferences given by the retreat-master each day, take part in well-spaced devotional exercises, have time for reading, meditation and private prayer because you are urged to keep silent during the retreat, and are given the opportunity to talk over special doubts or problems with someone who is experienced in dealing with such things. You begin each day with Mass, and climax your retreat with an especially sincere, contrite and reassuring confession.

This factual list of the activities undertaken during a retreat may not seem very striking to you until you have considered the following points. Each one represents, all by itself, a cogent motive that should prod your will to want to make a retreat, even to want to make an annual retreat. Read them carefully and see if they will not create desire and anticipation within you.

II

Ten powerful reasons for the importance of a closed retreat for you can be listed. They are the following.

1. *Because you have problems that only a complete change of environment and some continuous religious thinking can help you to solve.*

If you say, in answer to this, that you have no problems whatsoever, it is either because you are not being strictly honest with yourself, or because you have become dangerously blind to the important goals of your life.

We all have problems, not excluding any amongst us who may already be close to sanctity. The problems arise in general from the fact that God placed us on earth to save our souls and to try to become saints, against the attainment of which goals we find a constant uprising of contradictory desires and ambitions within us. This is

the basic problem of all human beings: trying to bring our own will and our own actions into conformity with the will of God for us.

Nothing works as a greater spur to the resolving of this problem than getting away from one's ordinary environment for a period of time and being helped to see and meditate on God's will while looking over one's own life as from a distance. In these circumstances, private, personal, selfish desires begin to look very unimportant; God's will and God's love gradually appear to be what they really are: the most important goals in the world.

2. *Because the world around you chatters to you constantly and almost exclusively about material things, and you are enabled to see through its deceptions only by getting away from it once in a while.*

Never in history was the world's voice louder in the ears of men and women than it is today. It has as outlets, television, radio, newspapers, magazines, social gatherings, business contacts and advertising in a dozen different forms. Its theme is the importance of food and drink, clothes and comforts, romance and love, vacations and travel, health and popularity. Yet there are many people in the world who have the very best of all these things without being happy or at peace. They are missing something, and that is the only thing that brings true happiness to the human spirit.

What that something is you find out most clearly by making a closed retreat. Therein you learn that your soul and your heart and your mind are too vast to be satisfied with material things alone. You learn that you can only really and properly enjoy the good things of the world if you are living for something outside of and bigger than this world, and that is God.

The Liguorian

3. *Because you constantly need new ideas, increased knowledge, and deeper convictions concerning your primary goal in life, and the perfect way of attaining these is through making a closed retreat.*

It is an astonishing and saddening fact that many Catholics are content to go through life without adding conspicuously to the necessarily simplified ideas about religion that they were taught as children. They try to think as an adult about religion, but with only the meagre concepts they were able to imbibe as children.

It is true that there are many ways in which a Catholic can add to his store of knowledge about religion. Reading is a most important one. Listening to occasional sermons is a help. Making a parish mission or novena or retreat, during which sermons are heard each day over a period of time, is an effective means of adding to one's religious knowledge and convictions.

But a closed retreat accomplishes the feat of increasing knowledge and convictions about spiritual goals in life better than any other means. It is a short concentrated course of instructions. The circumstances of a retreat make the mind more than usually receptive. There is time to think about what one has learned and to apply it personally to oneself. There is time to supplement oral instruction with appropriate reading. What you learn during a closed retreat you easily retain and, with ordinary good will, can put into practice.

4. *Because you are granted an extraordinary store of special graces for good Christian living through the exercises of a closed retreat.*

It is a basic fact of all true Christian thinking that nothing can be done to merit heaven or to advance in holiness or to overcome sin without the grace

of God. A counterpart of this principle is that the grace of God can be won only through sacrifice, meditation, the reception of the sacraments and prayer.

A closed retreat includes a concentrated use of all these means of grace. (Don't let this statement frighten you, if you have never made a retreat. The spiritual exercises of a retreat are so varied and well-spaced that you won't feel any great pressure on you.) The most extraordinary miracles of conversion have been effected through closed retreats, chiefly because of the great graces God bestows on those who make them well.

5. *Because you are given, during a closed retreat, an opportunity to discuss personally, with a priest who is an expert in spiritual matters, any special problem that has come up in your life.*

You may not be in need of this special service. Your problems may be those of the general run of men and women, and you may find them all adequately dealt with and solved in the conferences that are given during the retreat, or that they can be taken care of in your retreat confession.

But there may also be something heavy and intricate weighing on your mind. Some marital or family trouble with which you just don't know how to deal. Some moral problem that has come up in your business or in connexion with your job that requires special spiritual directives. During your retreat you can arrange for a personal conference on this matter with the retreat-master, and you will be surprised how much light and help you will receive for facing the problem in the future.

6. *Because you will meet and mingle with other men or women, from various walks of life, whose example will encourage and inspire you, and whose common prayers and sacrifices will*

The Liguorian

help you.

God created us all as social beings, which means among other things, that we are both to give and take help and inspiration from one another. Too often in the world as it is constituted today, men and women are spiritually hurt by the example and the advice and even the conversation of those around them.

During a closed retreat this process is effectively reversed. You find yourself inescapably impressed and influenced by those around you. You come under the spell that good men and women, striving to better their lives and to become holy, always exercise over their fellow-men. You become aware of individuals who are grappling with far greater problems than you have ever known, and who are making them stepping-stones to progress toward perfection.

All this is accomplished even in the midst of the silence of your retreat. But it is not contrary to the spirit of silence on a retreat to speak quietly to one or the other of your companions about your mutual spiritual problems. Some of your greatest encouragement will be derived from a few words with a fellow-Catholic who has already met and solved problems like your own.

7. Because you will be prepared and fortified by your retreat to help other individuals in temptation or trouble whom you are bound to meet in your daily life.

There is nothing more frustrating than to come into contact with people who are passing through some great crisis, and not to be able to think of anything helpful to say or do for them. Yet there is nobody who is at all active in the world who does not at times find troubled people pouring out the story of their woes to him, and looking for a word or two of advice and help.

A closed retreat prepares a man or woman to do something worth while for troubled individuals with whom they may come into contact. At the very least it makes it possible for them to suggest to others that their problems should be looked at and assayed under the light of eternity. It helps them to realize that the greatest sorrows and problems in the natural order can be made bearable and profitable only by direct reference to the super-natural order established by Christ. Men and women who do not make closed retreats are apt to feel foolish in talking about supernatural things. Those who make retreats find themselves eager to speak of supernatural realities, even to the most worldly-minded pagans.

8. Because you owe it to your family to check up on your faults by healthy self-examination away from the family circle and during a closed retreat.

It is possible for husbands and wives, for sons and daughters, to go along for years with the same unpleasant faults marring the peace of their homes, unless they take time out to look themselves over carefully now and then during a closed retreat.

A husband and father who has pampered inclinations to frequent anger at home can become aware of the harm this fault is doing to himself and the other members of his family only when, with the help of the prodding of a retreat-master, he looks at himself as if he were somebody else during a retreat. A wife who has fallen into the habit of nagging at her husband and children can be moved to shame and amendment only when, with the help of God's grace during a retreat, she begins to see herself as others see her and to deplore her fault as it is deplored by others.

You can only really find out what kind of a family person you are by

The Liguorian

getting away from your family once in a while, and then gazing at the ideal you should be striving for and the reality you have been.

9. *Because you will actually enjoy making a closed retreat as a new, refreshing, relaxing and restful experience.*

Perhaps the most common objection to the making of a closed retreat, raised by men and women who have never made one, is that it will be a most difficult and trying experience. They admit that it might be profitable, but they fear that the price to be paid for the profit will be too high. They think that all they will be doing will be kneeling, listening to conferences, going around in gloomy silence, living on bread and water, sleeping on hard beds, etc.

In reality these fears are absolutely ungrounded. At most retreat-houses, the food is excellent, the beds are good, and the schedule of activities is so varied that no one notices any great pressure on his knees or any other part of his body. With the tremendous spiritual good that is done for the soul, there usually goes a sense of relaxation and rest for the body that makes a retreat a worth while venture, even in the purely physical order.

10. *Because tens of thousands of men and women who have made closed retreats testify to the incalculable good that has come to them through their retreats.*

If you have any lingering doubts about whether you can stand making a closed retreat, or whether you will get any good out of it, ask half a dozen of your Catholic friends who have adopted the habit of making regular retreats. The chances are that you will be given so enthusiastic a pep talk on the subject that all your doubts will be swept away.

The best proof of this is the fact that there is still so great a shortage of retreat-houses in America. New ones have been springing up almost every year, yet thousands of applicants for retreats have to be turned away. The reason is that the vast majority of those who make one good closed retreat immediately decide that they are going to make such a retreat every year. So the old-timers take most of the space in the retreat-houses each year.

But your interest and your application to make a retreat will further the movement, until the day arrives when every adult American Catholic will be able to make a closed retreat each year.

What Fur?

The skin-game isn't what it used to be, says the editor of the *Central California Register*.

"Toward fur coats—whatever their antecedents—we have long been blessedly indifferent. Fox or mink, caracul or plain bunny—they all mean the same to us. But the men or women who dabble in fur coats will be sure of what they are buying from now on. No more will an unwary purchaser pick out a fanciful tagged beaver or arctic seal and then find out it was a rabbit all the time.

"No longer can a drab old pussy cat be called genet or a plain pooch passed off by so exotic a label as Manchurian wolf. A federal law now makes furriers call skins by their precise zoological names. From now on the customer supposedly gets what he pays for—and for that he may be far from proud."

Teen-Age Problem

Donald F. Miller

Is a College Education Worth While?

Problem: I am finishing high school this year and planning to go to a Catholic college next year. Eventually I hope to get married and raise a family. Now some of my parents' friends are telling them that, if a girl intends to get married, it is not worth the sacrifice and the expense involved for her parents to send her to college. I myself feel that the more I can learn about my religion and about other things, the better wife and mother I shall become. What is your opinion of a college education for women?

Answer: It has always been a general principle followed by the Catholic Church that, all other things being equal, individuals should be urged to acquire as much education as they can. Sacrifices made for this purpose, either by the parents or by the one to be educated, are amply repaid by the much fuller and richer life that is made possible by advanced education.

There are circumstances, however, in which it would be advisable for an individual to forego a higher education for serious reasons. One such obvious circumstance is that in which the parents are in need, and would have to accept unreasonable burdens and privations to give a child a higher education. (There are not many cases of such grave need in America today. Too often a little sacrifice is made into a mountain of objection to giving a higher education to a son or daughter.)

Another circumstance in which wise counselors would advise against parents' wasting time and money on a college education for a daughter would be that in which the girl is so boy-crazy, so eager to snatch a man for the altar, so intent on company-keeping and parties and dates, that she would get very little out of all the efforts of any college or university to educate her. Many a girl has found her life partner while attending college; but one who goes to college with nothing in her mind but the idea of finding a man would do better to stay home and practice up on cooking, sewing, and the other domestic arts.

So, my answer to your question depends on this. When you say you intend to marry, do you mean that you intend to seize the first opportunity for marriage? Or are you capable of keeping the idea in the back of your mind, meanwhile settling down to some serious study and really developing your character and your mind by advanced study? In the first case, I would say, don't demand that your parents undertake the burden of sending you to college. In the second case I would strongly urge your parents to let you go to college.

Francis M. Lee

Dear Bill:

I can hardly wait until you get home from Korea. Didn't you know all the time that it was you? Freddie Thurber means nothing to me. He was sort of the only boy left in our village when you went away. If we can call Pittsburgh a village. Besides, Thurber is an idiot who is forever dropping ashes on the living room rug, and by the time the evening is over we look like a couple of refugees from Pompeii.

You mentioned Herman Filnick in your letter with a jealous undercurrent. Honey, same as Fred, Filnick means positively nothing to me. If I seemed

I have known bitter tears on account of Herman Filnick. One night he brought me home at two-thirty in the morning and told me just to tell my father that the fan belt had frozen the gasoline in the carburetor. I did. It was June, and my father's eyes almost popped out and rolled over to the corner of the room when I told him. So we can just write finis for Filnick. It is you that I love, and I will tell him so when we get to his uncle's ranch in Wyoming this week. We are just going out there for a little air for a few days or so and I will have a serious talk with him.

This will kill you. My sister, Mabel Madge, is at it again. Another new one! She gave Eddie Nertling back his ring last Tuesday and this new fellow was at the house on Wednesday! Pretty

The Liguorian

fast, I say. I didn't get much of a look at him, as I had to leave early myself. Nertling was so blue about the whole affair that I just went out to dinner with him that night and tried to cheer him up. Maybe I wasn't any too charitable to Mabel Madge in what I said to Eddie, but that kid sister of mine is fickle with a capital F, and I let Nertling know right now whose side I was on. Eddie knows about us, and is as happy as anything about it.

I would love to surprise you and have the furniture picked out by the time you return. Downjudd (Willie and his nose at the prom) works at Tugglehead's Furniture Mart now and he and I are going to pick out our wonderful furniture this very night! (Open until nine on Thursdays. Remember, honey?) I know that I had given an au revoir to Downjudd, but you will not have any trouble understanding that I didn't think it would be fair to choose our furniture (just think, dear—ours!) from a purely feminine viewpoint. I might have ended up with frilly lace curtains in your den. Hah, hah. If you get a den.

And, honey, don't be worrying about a job when you get back. Remember Jack Frigate? Jack has really made good, honey, and I mean made good. And I think I can get you in. I want you to know Jack better. Can he handle a headwaiter! We were out at the Simmering Eucalyptus the other night for steaks, (I thought of you, Remember Clancy's) and when Jack

orders medium rare steaks, let me tell you that Jack Frigate wants medium rare steaks. He almost went to the mat with the headwaiter when the steaks came out just medium, but a rather large man came over and spoke to Jack and we ate them medium, but Jack Frigate was really on fire. He'll get you in, all right. And you will make good, honey. I love you.

And now to get dressed for tonight. A girl party, honey. Just the eight of us girls, and I guess we will sit and gossip all night. Are you about ready to come home? Could I write somebody in the Pentagon and hurry it just a little? I don't even know why I go to the trouble to get all dressed up tonight, except that that crazy Helen Dibneys was here all afternoon, phoning some friends of hers. Just a bunch of service boys like yourself, dear. And plenty important to our country and to our four freedoms, as you know.

But don't think that I am going to forget our furniture date with Willie Downjudd. (Remember that look after you hit him at the prom?) Willie said dinner and a movie afterwards, and I am certainly not going to let him and our furniture down for a bunch of crazy girls and a few service men. Willie and I can always join them after the show.

Honey, please take care of yourself, and don't think of anyone but me.

I sure don't.

With gobs of everything,
Your captured Flossie

Clean Indians Wanted

In a parish adjoining a large city we found this lamentation of the pastor to his people in the parochial *Sunday Bulletin*:

"Mothers, before sending that Indian to school, check on soap and water, and an occasional hair comb. If it is too early for the annual hair-cut, use pins or ribbons. Day after day one sees such sights. Years ago I was pastor in a hill-billy country. Such things were taken for granted. Here too?"

HATS,

Men's and Women's

A mere male's wonderings and wanderings about a subject of interest to all women.

Ernest F. Miller

HATS are coverings for heads. There are men's hats, women's hats and children's hats. Human beings are the only ones who wear hats as a habit. If animals or inanimate objects wear hats, it is only for a joke or for the sake of advertising.

Not much need be said about children's hats except this, that oftentimes they are in extremely bad taste, as is the case with the hat made out of lace and ruffles and forced upon the helpless head of a boy even though he be a very small boy. No boy should be made to suffer such indignity. Ruffles and lace are out of place in the realm of the masculine.

Even less need be said about men's hats. They come in a limited number of colors, all are more or less the same shape (about three or four shades and shapes to pick from), and they prove by their conservative cut the conservative nature of the male sex, for the head (or heads) of which they are originally designed.

That leaves only women's hats to be discussed. Much can be said about this subject.

There are few objects amongst created things that have received so much opprobrium, and at the same time so much approbation as women's hats. Women have come to be hated because of their hats; and women have come to be loved for the same reason. The

women's hat business is generally a prosperous business, for women's hats can command astronomical prices. As many millionaires or near millionaires have come out of hats as have rabbits at the touch of a magician. At least one famous opera has its setting in a hat store.

What is the purpose of a woman's hat? On the face of it that seems like a foolish question. What is the purpose of any hat? To cover the head, of course. To keep off the rain and the sun. To form a barrier against the cold. Everybody knows that. A man who wears a hat for any other reason is a man who has abandoned reason.

It is an over-simplification, however, to put a woman's hat and a man's hat in the same hat box on the score that they both serve the same purpose. You will never find a man's hat in a woman's hat box. This is symbolic. It is nature's way of proving that while hats, all hats, are made to be worn on the head, whether male or female, still, a hat on a female head is put there for a reason that has absolutely no connection with the reason for which a male head wears a hat. The two types of hat are not of the same family at all.

It should be made clear before everything else that a woman's hat is not utilitarian. The purpose of an object is determined by the effect it produces. What does a thing do? A piano

The Liguorian

makes music. Therefore the purpose of a piano is to make music. An automobile moves from place to place on four wheels by means of a gasoline engine. Therefore the purpose of an automobile is to move from place to place on four wheels by means of a gasoline engine. A hat covers the head against the weather. Therefore the purpose of a hat is to cover the head against the weather. So one would suppose, following the ordinary rules of logic.

Women's hats, and very often women themselves, do not follow the ordinary rules of logic. This is not said captiously or in condemnation. It is merely the facing of a fact. Philosophy may lay down the rules for the determining of the purpose of a thing. So be it. Women say otherwise, at least when it comes to their hats. Strange to say, they get away with it. Man, even philosophical men, love them for it.

This is the crux of the matter. Women's hats, while they go on the head, do not cover the head in the sense of protecting it against outside agencies that might do it harm. This is as it should be. Women's heads, unlike men's heads, have no need of being covered with that which is artificial and contrived. They are endowed by nature with a heavy mantle of hair, sometimes as much as an inch thick and two or three feet long, which is a far better means of warding off freezing winds and burning sun rays than any and all human inventions that might have their origin in the imagination of the professional hat-maker. The truth is that hats are superfluous for women. If the world were only a world of pragmatism, women's hats should be abolished.

There is some deception in all this. No one can deny that women's hats are made to look like hats. And they are put on the head. They are even

called hats as are the hats of men. Yet they do not accomplish that which the ages and the ancients have proclaimed a hat should accomplish — they do not enfold the head in wrappings in order to guard it against the inclemencies of weather. Indeed, they go under false pretenses. They lie, not in word, but in being, that is, in acting out a part which they are not in reality.

The saving feature of the deception lies in this that it is practiced by women. For that reason it is in a sense allowed even by the strictest theologians of all religions. There is a certain field of activity in which a woman is within her rights in practicing deception, in fact, wherein it is almost necessary for her to practice deception.

She practices deception in the painting and the powdering of her face. Who knows how many cracks and crevices, how many wrinkles and crow's feet are hidden from view by the skilful application of the beautician's alchemy? How many men are not bamboozled into believing that their beloved one has a complexion as fair and as spotless as the petal of a flower, when the truth, the horrid truth of the matter is that the complexion is strictly home-made, and that under it there are as many catacombs and canyons as there are on a field of mud after a heavy rain?

It is also said that women practice great deception in the footwear and the clothing that they affect. They make their feet to look smaller than they really are. And they make those parts of their body that are ungainly to disappear entirely by the rugged squashing and squeezing of certain bindings that they put on when they go out in society. Probably Eve was the first woman to deceive a man in these ways. Her daughters have been following in her footsteps ever since. If it is the

The Liguorian

destiny of woman to hunt and to be hunted, they must have weapons for the fray.

Not the least of these weapons is the hat. It is a deception and it is not a deception. In reality it deceives men less than do lipstick and mascara. No husband in his senses would say to his wife, "You'd better put on your new hat if you're going outside; it's pretty chilly tonight." She might wear a shawl over her head on a chilly night if her hair were not enough covering. But the new Easter bonnet would stay on its hook or flat on its shelf, for it was never bought to be worn on cold and stormy nights even though it was bought to be put on the head. And her husband knows it.

If women's hats are not utilitarian, what is their purpose? Why do women go to the expense of buying them and the trouble of wearing them? One answer is that their purpose is esthetic and artistic — they are to serve beauty. Just as you can add beauty to a beautiful picture by putting it in a frame (the right kind of a frame), so you can add beauty to a woman's head by crowning the head with a hat (the right kind of a hat.) Some say that there is no basis for this statement. They ask whether or not the Mona Lisa would be more beautiful if she had a modern hat on her head. Or the Madonnas done by the famous artists throughout the ages.

This is indeed a very moot question and one very difficult to answer. If it be so that hats are supposed to enhance beauty, much money is being wasted because many hats not only fail in adding beauty to that which is already beautiful, namely a woman, but they even destroy beauty. Some hats are atrocious; some are vulgar; some are flamboyant; some are meaningless.

The theory that the purpose of a

woman's hat is to serve beauty gains authority if one is willing to concede that a woman's hat is a decoy for the snaring of a man. Then, yes, the hat is the handmaid of beauty. A man will be intrigued by the beauty of the hat. From the hat his eyes will naturally fall to the face which is haloed by the hat. In that moment he is done, lost, caught like a mouse in a trap. It was due primarily to the hat which had been used as a decoy and therefore had to be beautiful if it was to serve beauty. However, this is only a theory and can hardly be proved so conclusively that absolute certainty results.

It is far more probable that women's hats serve some mystic and mysterious need in women's souls. A boy child feels complete when he has a gun strapped to his side. A girl child feels complete when she is allowed to put powder on her nose for the first time and a daub of red on her lips. These things, mysterious though it may be, fill up any emptiness that a personality may have. They slake a thirst; they satisfy a hunger. And so with women and their hats. They grow into their own, they feel finally completed when they have a hat on their heads.

This is no exaggeration. Women have been seen at parties playing cards or just sitting around passing the time of day, and all of them, or nearly all of them, with their shoes off even though they were in a strange house. At the same time there was not a female head in the assemblage that was not covered with a hat. No shoes, but hats. That was the thing to be noted. And it was indoors, under the shelter of a roof and not too seldom with the furnace down in the basement going full blast.

There must be more than mere protocol that demands that a woman keep on her hat even when she takes off her

The Liguorian

shoes. There must be a need in the very marrow of her soul for that hat. Perhaps to take it off would be a sign of surrender or of inferiority or of some kind of weakness. Perhaps a hat on a women's head is a symbol of the dignity of womanhood — a testimonial to the fact that every woman is a queen, and as such does not dare appear before her public without her crown upon her head, which, indeed, here in America, is her hat.

Finally it may be that a woman looks upon a hat as that extra touch, that added force or power whereby she is brought up to the level of men. Woman is weak by nature. Whenever one meets a weight-lifting lady or a female wrestler who is mighty in muscles and big in biceps, one admires the lady of course (keeping a safe distance away), but one also says to oneself that the lady is out of her league. She is not supposed to be filled with muscles and biceps. She is supposed to be weak. In a sense, or in that sense she is supposed to be inferior to men. If she could drive a nail without trouble or if she could play guard or tackle for the Chicago Bears and hold her job, there would be no argument. But she cannot because she is the weaker sex.

Perhaps she resents this fact as though it were an accusation. Perhaps she looks around for a means of proving that she is just as big and brave as any man. And so she lights upon a hat. A hat builds her up. A hat gives her confidence. A hat is like a sword or a suit of armor. When she has it on, the strongest man is as weak as wax and as pliable as putty.

Whatever the reasons for women's hats (the author of these lines is not sure at all that he has so much as touched upon the real reason), let this much be said and written down: if a man has a wife, let him be understand-

ing when it comes to a discussion of her hats and headgear. A very fertile source of marital friction is the indifference, indeed the disdain shown by husbands to and toward their spouse's hats. One ill-advised crack about a new hat can cause the hat to be thrown into the incinerator, thereby causing also the price of the new hat to be cast away as though it were worth no more than dust. A husband must realize that his wife's sense of appreciation is different from his own. She may think that her new hat is beautiful. He does not even accept the fact that it is a hat. He asks, when she shows it to him for the first time, "What is it?" When he hears the price of it, literally he blows his top. His wife is in tears. Trouble breaks out on all sides. And merely because the husband did not try to look at the new hat with his wife's eyes. Merely because he did not understand that as far as a woman is concerned a hat does more than cover the head. It is not bought to cover the head. Therefore, a hat in the traditional sense must not be looked for when the hat box is opened in the parlor and the strange-looking object is taken out for inspection.

A husband should not complain if his wife does not buy a headgear that goes down over her ears, or if she refuses to have anything to do with a hat that is made of solid wool and could be worn amidst the blizzards of Alaska. A husband should want his wife to secure for her head a frail and fragile fragment of cloth or straw, according to the season, and should help her in its selection, keeping open a critical eye — critical not in the sense of uncharitableness but in the sense of art and beauty — so that she finds exactly the right bit of witchery to expand her ego, to make envious her friends and to keep her hair in place.

The Liguorian

Why should not a husband be just as proud of his wife's hat as he is of his wife?

One thing is sure — hats are here to stay. Girls are inclined to go hatless these days. Or they throw over their heads any old shawl or piece of cloth.

But let them have a serious date; let them have an audience with some famous person; let them be invited to a wedding or a funeral — the hat will come out from hiding. The hat will be worn. The hat will come into its own. And so it shall be unto the end.

Prayer For Policemen

Captain John Ryan of the Washington Police Department recently read the following prayer at a Catholic laymen's luncheon. It is called "A Policeman's Prayer to St. Michael the Archangel," and was composed by Fr. Patrick Gallagher, S.J., a retreat-master for policemen and firemen for many years.

Dear St. Michael, Heaven's glorious Commissioner of Police, who once so neatly and successfully cleared God's premises of all its undesirables, look with kindly and professional eye on your earthly force.

Give us cool heads, stout hearts, hard punches, an uncanny flair for investigation and wise judgment.

Make us the terror of burglars, the friend of children and law-abiding citizens, kind to strangers, polite to bores, strict with law-breakers, and impervious to temptations.

In troubles and riots give us sheer muscle without temper; at the police court, give us love for truth and evidence without any thought of self.

You know, dear St. Michael, from your own experience with the devil, that the policeman's lot on earth is not always a happy one; but your sense of duty that so pleased God, your hard knocks that so surprised the devil, and your angelic self-control give us inspiration. Make us as loyal to the law of God as we are particular about the law of the land.

And when we lay down our night sticks, enroll us in your Heavenly Force, where we will be as proud to guard the throne of God as we have been to guard the city of men. Amen.

A Happiness Litany

From the fear of humiliation,

from the fear of being despised,

from the fear of ridicule,

from the fear of scorn,

from the fear of contradiction,

from the fear of being overlooked,

from the fear of criticism,

from the fear of insult,

from the fear of slander,

for the love of your Name, deliver me, O Lord.

The Forum

3 MINUTE INSTRUCTION

Keeping the Sunday Holy

One of the fundamental laws of nature binding on all men is that one day in the week must be set aside as the Lord's day. So that there would be no mistake about it, God made His will clear in the third Commandment: "Remember thou keep holy the sabbath."

For a Catholic, this means, of course, attendance at Mass, the supreme act of worship in the world. It also means refraining from servile work. Since doubts may arise as to what this latter observance implies, the following points may prove practical.

1. The prohibition of servile work applies in general to all unnecessary manual labor, or work requiring bodily effort and exertion. As to what work is "necessary", the Catholic teaching traditionally has taken a reasonable view in distinction to the puritanical view of some sects. Thus she holds that such household tasks as preparing meals and cleaning up after them are most certainly necessary. Exception is also made for certain types of work which must be performed on Sunday as well as any other day, such as railroad work, police duties etc. Emergencies also can arise such as that of the farmer who would have to harvest his crop before an immediately threatening rain. But these exceptions should remain exceptions. The law of Sunday rest is a serious one, and should not be lightly put aside.

2. The Sunday rest does not preclude wholesome recreation and entertainment. These things in fact enter into the very idea of the day, which is meant to recoup one's forces and energies from the natural standpoint as well as the supernatural. It goes without saying, of course, that sweet moderation should govern one's indulgence in such recreation.

3. It is entirely in keeping with the spirit of the day to set some time aside for the Lord. This means primarily attendance at Mass, which of course for a Catholic is a matter of strict obligation. But beyond this, on Sunday some time should be set aside for reading a Catholic paper or magazine, and dipping into the biography of some saint or other hero of the faith. The Bible should not be neglected. Certainly the sincere Catholic will wish moreover to attend if possible such additional spiritual activities as may be available in his parish church.

Those who observe the Sunday according to this suggested pattern will not only profit spiritually by their obedience to God's law as interpreted by the Church founded by Christ, but they will profit physically and psychologically as well by the calm and peace in their hearts which the observance of Sunday as a true "day of rest" will bring them.

How to Be a Praying Family

Here are the simple practices of common prayer that every Catholic family should incorporate into its daily program.

Louis G. Miller

TO pray is a necessary condition for reaching heaven.

To pray alone is good.

To pray with others is better, as Christ Himself declared:

"Where two or three are gathered together in my name, there am I in the midst of them."

To make prayer a family project is best of all. (We are leaving out of consideration here Mass and the Divine Office, which, as the official prayers of the Church, are in a special category of their own.)

Into the family group the individual human being normally is born and receives the physical care necessary for his bodily growth, and the love necessary for the growth of his soul. In the family group normally he receives the training and discipline necessary for him to develop into a useful member of society.

In the family group God's plan for the individual is meant to be gradually unfolded.

It is *right* therefore that the family as a unit should offer its prayer and homage to God.

It is *necessary* that the family pray in order that every member may carry his proportionate part of the burden

of family life.

It is *good* that the family pray together because from such family prayer comes the peace and harmony so necessary for happiness.

There is reason to fear that in many families the ideal of family prayer has been lost. This article has for its purpose to help in some small way to restore that ideal, and to suggest some ways and means of fulfilling it in practice.

There are certain occasions during the day when prayer is of some obligation. The obligation devolves primarily upon the individual, but it will be more easily and effectively fulfilled by family participation.

In regard to morning and night prayers, for example, it is surely a very salutary custom for husband and wife to say these prayers aloud and together. For fifty years and more the parents of this writer had that beautiful custom, and it kept closely knitted the bond of love between them.

A simple routine of prayer can be worked out, for example:

In the morning, upon arising:

The morning offering.

The angelus. (More on this later.)

The Our Father.

The Liguorian

Three Hail Mary's in honor of Our Lady.

Glory be to the Father etc.

In the evening, just before retiring for the night:

A brief examination of conscience.

Acts of faith, hope, charity and contrition.

Three Hail Mary's in honor of Our Lady.

The Hail, Holy Queen.

Children also in the saying of morning and night prayers can profitably be led to regard this as a family duty. Who has not been charmed by the picture of a good mother with perhaps three or four little ones in pajamas kneeling close to her as she sits listening to their solemn prayers. Even at a very early age children can be taught the sign of the cross and some simple little prayers, which will quickly become familiar as they say them aloud with their brothers and sisters.

The saying of a little prayer of gratitude before and after meals, or "grace" as it is usually called, lends itself in the very nature of things to family recitation. The husband and father, as head of the home, normally is the one who should recite the grace in the name of all, all answering "Amen" at its conclusion.

In some families the custom exists of having the smaller children lead the grace; other families prefer the practice of all those at table saying the prayer together.

Here are two simple forms of grace which are easily learned:

Before meals:

"Bless us, O Lord, and these Thy gifts which we are about to receive. Through Christ our Lord. Amen."

After meals:

"We return Thee thanks, O Almighty God, for the favors we have received. And may the souls of the

faithful departed through the mercy of God rest in peace. Amen."

All these prayers of which we speak should, of course, be begun and concluded with the sign of the cross.

Prayers before and after meals, and morning and night prayers, carry with them some degree of obligation. In the prayer called the "angelus" we have a devotion which, although not formally prescribed, nevertheless serves very appropriately to unite the family in prayer at set intervals throughout the day.

The saying of the angelus had its origin centuries ago, in the villages and towns and surrounding fields, when the clear notes of the church bell would be wafted on the evening air, all work would stop while the people bent their heads and folded their hands, each in his own little group, while saying the angelus. It was a beautiful way of calling to mind regularly the great happening of Christ's birth and the role of Mary in our redemption.

In some parishes today the ringing of the angelus at twelve noon and at six in the evening is a continuing custom. Where this is so, and when the family lives within earshot of the bell, let the members of the family at the bell's sound assemble from whatever part of the house they happen to be in.

Anyone in the family group can take the lead in saying the prayers, and the others answer.

Where the home is not within sound of the angelus bell, or where the angelus is not rung, families could still profitably introduce the custom of saying the angelus by joining in its recitation just before the saying of grace at dinner, and again before the evening meal.

Because the angelus, we feel, is less well known than it should be in our modern day, we subjoin it here.

The Liguorian

Leader: *The angel of the Lord declared unto Mary,*

Answer: *And she conceived of the Holy Ghost.*

Hail Mary etc.

Leader: *Behold the handmaid of the Lord,*

Answer: *Be it done unto me according to Thy Word.*

Hail Mary etc.

Leader: *And the Word was made flesh,*

Answer: *And dwelt amongst us.*

Hail Mary etc.

Leader: *Pray for us, O holy mother of God,*

Answer: *That we may be made worthy of the promises of Christ.*

Leader: *Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, as we have known the Incarnation of Christ Thy Son by the message of an angel, so by His passion and death we may be brought to the glory of His Resurrection. Through the same Christ our Lord.*

Answer: *Amen.*

Leader: *And may the divine assistance remain always with us.*

Answer: *And may the souls of the faithful departed through the mercy of God rest in peace. Amen.*

A prayer which lends itself admirably to family recitation is the rosary, and the "family rosary" has come to be an accepted part of our Catholic glossary of devotions.

No one has done more for the popularization of this devotion than the indefatigable Father Patrick Peyton. By radio and television programs produced by his Family Theatre; by diocesan campaigns which have taken him to every corner of our own country as well as England, Australia and Canada, this zealous apostle of Our Lady has gathered millions of pledges for the daily recitation of the family rosary.

Our purpose here is merely to suggest one or the other practical ways in which the family rosary can be integrated into the daily family routine.

It is best surely to have a set time for it, which can come to be accepted by the children as part of the pattern of the day.

Thus perhaps the best time will be just before the children's bedtime, when the family can gather around a picture of Our Lady or a little home shrine and make this offering of prayer at the close of day.

Or perhaps the rosary might be said immediately after the evening meal, while the members of the family are still gathered around the table. This was the custom for many years in the writer's family, and the occasion was rendered still more solemn by the lighting of a blessed candle in the center of the table.

A further suggestion is for the family to recite the rosary together in the course of an automobile trip of some length. At such a time the family in the very nature of things is closely united and relaxed; the saying of the rosary adds a note of spiritual harmony and unity as well.

As for the question of who should lead the rosary in such a family recitation, perhaps the best method is that which makes use of variety. Let the father lead one day, the mother the next, and then each of the children in turn. Or, as is the custom in some families, let there be a different leader for each decade.

And incidentally, between decades, all together should say the little prayer taught to the children at Fatima by Our Blessed Lady:

"O my Jesus, forgive us our sins, deliver us from the pains of hell, and lead all souls to heaven, especially those in most need of Thy mercy."

The Liguorian

Since the rosary in its entire 15 decades is meant to be a continuing meditation on the events in the life of Our Lord and of Our Lady, it is recommended that the traditional order of recitation be followed, i.e., Monday, the joyful mysteries, Tuesday, the sorrowful mysteries, Wednesday, the glorious mysteries; the cycle is then repeated Thursday, Friday and Saturday, and the glorious mysteries are repeated on Sunday.

If prayer should be a matter of family participation in the home, all the more so should this be true in attendance at Mass and the reception of Holy Communion. There is something inspiring about a family lined up at the Communion railing together, father and mother and their children, down to the smallest who is qualified to receive. Children brought up in this atmosphere of family solidarity in prayer

usually develop a solidity in their faith which nothing can shake.

Family prayer rightly begins in the home, but it should continue to be *family* prayer in its love and devotion to Our Lord in the sacrament of the altar.

Last of all, we have this suggestion. It was the custom in former years much more than in our modern day for families, when a priest visited their home, to ask and receive his blessing as a family. There is an expression of faith in such a custom, and since the priest's hands are anointed and authorized to bless, from his blessing may come precisely that help needed by the family in its daily problems and trials.

The family that prays together sincerely along the lines suggested above may with reason look forward to a family reunion in heaven which will find none of its members missing.

Name-Changing

There are four classes of people in the world who change their name. Each class does so for a different reason.

Nuns change their name for the sake of God.

Movie stars change their name for the sake of fame, or for the sake of sound, or merely because they are told to do so.

Wives change their name for the sake of their husband.

Criminals change their name for the sake of security.

All do the same thing. Yet, nuns alone change their names purely out of love for God. Wives *could* make the changing of their name an act of the love of God. But there are very few wives who look upon the matter in this light. Movie stars? The love of God has little to do with *their* change of name. And criminals do not even have to be brought into the discussion. All this constitutes a small example of a tremendous truth. In order to become a saint, one does not have to alter too many things that he is doing. All he has to do is alter the motive for which he does them.

Vacation Hint

After work, rest
Is surely blest,
Yet surely none should,
Even if he would,
Rest from doing good.

LGM



For Wives and Husbands Only

Donald F. Miller

Limitations on Rhythm

Problem: Recently I got into a heated discussion with some of my relatives on the subject of rhythm. Many Catholic wives whom I know, some of whom entered marriage at a very young age, insist that, after they have had two or three children, it is perfectly lawful for them to follow rhythm rigidly for the whole remainder of their fertile lives. In some cases this means that it is practiced from the age of twenty-five or so, up to forty-five or fifty. I maintained that, according to the Holy Father's recent instructions, there must be some special reason for practicing rhythm, and that the mere fact of having had two or three children is not such a reason. Tell me frankly if I was wrong.

Solution: It would seem clear that Pope Pius XII, in his statement last year concerning the practice of rhythm, rejected the idea that the mere fact of having had a certain number of children justifies a long-term use of rhythm thereafter. After presenting a thorough explanation of the primary purpose of marriage, and the importance of not adopting a mode of living in marriage that implicitly or explicitly minimizes that primary purpose, he states that there are circumstances in which it would not be sinful for married people to limit the use of their rights in such a way as to render less probable future conception. But he explains what those circumstances are in some detail. They are circumstances in which either medical, economic or social conditions make it lawful, and in some cases imperative, to lessen, by legitimate means, the possibility of conception. The use of rhythm becomes such a legitimate means when any of the circumstances mentioned by the Holy Father are present.

Even in these cases it must always be remembered that the adoption of the practice of rhythm can be contrary to the natural law because of other circumstances. If one partner to a marriage were to force it on the other, except in a case in which the reason is so grave that it would be unreasonable for one of the partners to refuse to accept it, it would be seriously sinful for the one who demanded it. It could also be seriously sinful for a married couple to practice the rhythm system if it became a continuing occasion of sin, so that almost regularly they fell into mortal sin during the recurring fertile periods.

Are You Prejudiced Against Negroes?

Much progress against racial prejudice has been made in recent years. But not enough to make unnecessary such self-examination for individuals as this article may inspire.

Donald F. Miller

IT IS DIFFICULT for most of us to answer the question in the above title honestly, despite the fact that our first impulse is to deny that there is any trace of so base a thing as prejudice within us. The problems of race relations in America are so complicated by traditional attitudes, family backgrounds, local customs of speaking and acting, and personal experiences, that it is necessary to dig deeply into our character to find out whether veins of prejudice are there.

Though it is difficult to be honest about the question, it is exceedingly important that more and more Americans seriously try to be so. This holds especially for American Catholics. All Americans can be urged to realize that prejudice and its twin sister, discrimination, against Negroes, is anti-democratic, contrary to the principles of the Constitution and the Bill of Rights, destructive of unity in the nation, a bad example to the world, and capable of leading to weakness, strife and terrorism in the land. But all this is secondary and supplementary to the chief reason for which Catholics must feel obliged to combat racial prejudice in themselves and others. The chief reason for Catholics is that such prejudice leads to the eternal loss of immortal souls.

The souls of both white and colored people are lost through the actions born of prejudice on the part of the former. Such actions are directly opposed to the command of Christ,

"Love thy neighbor as thyself." Those guilty of them will incur the eternal penalty prophesied in those other words of Christ, "Depart from Me, ye cursed . . . Whatsoever you have refused to the least of My little ones you have refused to Me." At the same time prejudice and discrimination against the colored keep many of these souls from union with Christ and His mystical body, the Church, on which their eternal salvation depends.

No natural, material or national considerations of any kind can equal the motive power of concern for immortal souls, which is a mark of a true Catholic in this matter of smothering prejudice in oneself and others. Therefore all Catholics should be leading the way to the rest of the nation in prudently but zealously trying to conform their attitudes and actions to the principles of Christ and the requirements for their own salvation. This is why this self-examination is presented.

1.

What is racial prejudice?

Prejudice in general means prejudging somebody as inferior or evil or unworthy of respect, without evidence or contrary to the evidence. Prejudice of white people against colored people invariably involves a judgment that it is perfectly proper to think of, or to treat colored people, as if they did not possess the same human nature or the same human

The Liguorian

rights, or the same capacity for virtue and culture as white human beings.

For Christians this kind of prejudice also means a denial of truths that are basic to all the teachings of Christ: that all men, regardless of race, nationality, education, background, circumstances, are children of God, redeemed by Christ, destined for heaven, entitled to justice and charity from all their fellow-human beings.

2..

What are the different motives for which white people practice prejudice against the colored?

All the defended motives for racial prejudice and discrimination are apt to be intertwined, but four can be named as influencing various individuals more or less predominantly.

1) There are those white people who are unabashedly prejudiced *on principle*. They state directly and forthrightly their belief that the Negro race is essentially an inferior race, or that it is a race being properly punished by God, or that it is incapable of reaching the same degree of virtue and civilization as white people. Politicians have campaigned for office on this principle. "White supremacy" groups demand racial segregation on the basis of these assumptions. Ordinary white people, some of them not very cultured themselves, express in word or in action, the conviction that Negroes are just naturally inferior to white people and should be treated accordingly.

The principles of "white supremacy" and "colored inferiority" are absolutely and viciously false. There is no evidence from science, history, education, comparative achievement, and least of all from theology and Christianity, that the human nature of the colored race is in any way inferior to or essentially different from that of the white.

2) There are those white people, secondly, who are prejudiced against the colored because of *unfounded fears*. This ties in with prejudice on principle because it involves the assumption that colored people are dangerous, criminally inclined, untrustworthy in society. We know, for example, of a good, pious, elderly lady who, when the first colored family moved into the block where she had her home, demanded of her married sons that they find another place for her to live immediately because she was afraid. She refused to stay a single night in her own home with the knowledge that a colored family was living nearby. Such an emotional state is the result of very crass ignorance and a childish acceptance of the lie that all colored people, or even a large part of them, are criminals.

3) There are those white people who are prejudiced against the colored because of *self-interest* in one form or another. The operator of a restaurant or hotel or theatre may exclude the colored from patronizing his establishment because he believes that to admit them would deprive him of some of his lucrative white trade. Employers refuse to hire colored persons because they might lose some of their valued but prejudiced white employees.

Sometimes these persons say: "I am not prejudiced. I want to see the colored treated justly and fairly. But I must protect my own interests." The truth is that they are using the prejudice of others as a valid reason for depriving the colored of justice and charity, and in that far are guilty of prejudice themselves. They are acting as if those who discriminate against the colored are justified in so doing.

4) Finally there are those who practice prejudice against the colored, not exactly on principle, or because of fear

The Liguorian

or self-interest, but because this is a *product of their upbringing*, it is a tradition in which they have always lived, it is a social pattern that they refuse to change. Perhaps their chief motive is human respect. They do not want to be different from the hundreds of others who grew up around them and accepted prejudice and discrimination against the colored as the normal thing.

Many of these will warmly deny that they believe in the essential inferiority of the colored. They will go along with anybody who states in general and abstract language the human and Christian rights of the colored. But they continue to speak and act just as they did when they were children and as hundreds who grew up with them continue to speak and act, viz., as if prejudice were a normal part of a white man's make-up.

3.

How is prejudice against the colored manifested by white people, even by many who deny that they are prejudiced?

There are many different ways in which lurking racial prejudice is revealed by white people, some more significant than others.

1) A very common way is through the use of terms to designate colored people that carry a note of contempt and are known to be resented by most colored people. The term "nigger" is of this kind. It is deeply resented by most Negroes, especially by those who have any degree of education. To disregard such resentment just because one has grown into the habit of using the contemptuous term is surely a sign of prejudice.

2) Another way in which prejudice is shown is through the making of derogatory universal statements about the colored. "Negroes are unreliable." "Negroes are unconcerned about clean-

liness." "Negroes are thieves." Every such statement, embracing as it does the whole colored race, is a lie. It is also a proof that the one who makes it is prejudiced against the colored.

3) A third way in which prejudice manifests itself is through insistence on segregation between white and colored at all times and in all places. Some insist on such segregation merely as a personal matter for themselves. "I don't care what others do, or what laws may be passed. I will not sit down in a restaurant where colored people are served." "I will not enter a railroad coach in which colored people are permitted to ride." "I will not patronize a theatre that admits Negroes." This reaches its ultimate absurdity and immorality in the fact that those who take this stand usually refuse even to worship God and adore Christ in the same church with colored people, or at least to sit in the same pew with them and to kneel beside them at the altar railing for Holy Communion.

Others may be quite generous personally in mingling with the colored, but they argue ceaselessly for the principle that "separate but equal facilities for education, entertainment, housing, traveling and shopping should be provided for the colored," and that thus they should be kept entirely in their own sphere and with their own people. These too will demand that separate churches and Catholic schools be built for the colored so that their "separate but equal facilities" principle can be carried through even where it affects immortal souls.

This form of prejudice has been directly condemned, for Catholics, by the Holy See itself. In a statement issued by the Cardinal Prefect of the Congregation for the Propagation of the Faith, two points were made against it: 1) that insistence on the segregation of

The Liguorian

any minority group from the rest of society always implies the idea that the group involved is essentially inferior to other classes of human beings; 2) that experience proves that, where an attempt is made to set up separate but equal facilities for a minority group, they rarely turn out to be truly equal to what the majority demands for itself. Despite a few prominently publicized exceptions, this second point has certainly been true in America wherever the "separate but equal facilities" theory has flourished.

4.

What is the principal effect of prejudice against the colored in the United States?

The most common and far-reaching effect of community racial prejudice in America has always been economic, i.e., it has deprived Negroes of the opportunity and the right to hold jobs above a certain low income level. We set this down as the principal effect of group prejudice because practically all the other evil effects of such prejudice stem from it, and then in turn are used as arguments to keep it alive.

In some parts of the country the kind of job to which a Negro can aspire is fixed by an almost absolute and inflexible law. He can be a porter, a doorman, a hod-carrier, an unskilled day-laborer (even though he possesses a certain skill); he cannot be a craftsman, an office-worker, a foreman, or any of the other things that make possible economic progress for himself and his family.

In almost all parts of the country there are some employers who refuse to hire Negroes. It is true that the last war brought important changes in the pattern of job discrimination against Negroes. Forced chiefly by the necessity of utilizing all available man-power to provide for national defense and the

conduct of the war, the federal government insisted that jobs in defense industries be opened to all, regardless of race. This marked a great advance, but most of the problem of job discrimination yet remains.

Such discrimination has both a psychological and practical effect on the Negro race in America. Any American should be able to imagine for himself what its psychological effect would be on him, if he were its victim. On the one hand he would hear and read glowing speeches glorifying the fact that in America all men are held to be created equal, that America is the land of opportunity, that all Americans have inalienable rights to life, liberty and the pursuit of happiness. Against this background he would find himself excluded from many of the opportunities for economic advancement that are open to everybody else. For him the field of employment is restricted to a definite area of low-paying jobs. Would not such a man feel hurt, cheated, unjustly treated? Would it not be natural for him to listen attentively to a communist who promised to free him from economic discrimination on condition that he become a communist and help to overthrow his government? Could he be blamed if he failed to recognize the dishonesty of the promise?

But on the practical side, everything in the lives of Negroes is affected by the one basic form of discrimination called economic.

Their housing conditions are affected. Most of them cannot afford to own or rent a decent home. That is why so many of them are packed together in slum districts, or living in shacks on the fringes of cities. Because they are paid cheaply they must live cheaply and that often means in sub-human surroundings.

Their hope of educating their chil-

dren is affected. Though many colleges and universities have begun to admit Negroes in recent years, it is well known that the greatest obstacle to their making use of the opportunities is economic. Few are able to afford a higher education. And even the few who can, or who are helped financially by others, cannot be sure that they will be able to use their higher education in any job open to them after graduation.

Even their chance of coming to know and practice the true religion is affected by the economic discrimination practiced against them. It is easy for them to identify Christianity and the Catholic Church with individual Christians and Catholics who lead the way in practices of discrimination. And even when they grasp and accept the truth of the Catholic religion, it is hard for them to feel "accepted" when they have so few of the material things that white people accept as almost necessities.

There are those white people who say that it is up to the colored to help themselves out of their low estate. They say that when the colored have educated themselves, and learned to keep up their property and their homes, and begun to support religion in a material way, they will be accepted by society. But all these things depend on their being economically emancipated first.

It is very true that some Negroes have succeeded in elevating themselves economically, domestically, culturally, professionally. This proves how wrong are they who assume that the Negro is destined by nature to be inferior, subservient, incapable of cultural progress. But of the 14,000,000 Negroes in America, a vast majority will have little chance to better themselves unless economic discrimination comes to an

end.

5.

What is the remedy for economic discrimination against Negroes?

One remedy for this situation that has been widely proposed is legislation, either on the state or federal level, in the form of fair employment practice laws. Practically all Catholic leaders in the field of social and racial justice have favored such legislation. In answer to objections raised against it, especially on the ground that it interferes with the freedom of employers and may be used to hamper and harass them in various ways, those who favor such legislation point to the success and freedom from abuse with which the FEPC enactment in the State of New York has been administered.

However, all admit that such legislation can accomplish little of lasting value unless individuals renounce their racial prejudices, and, without needing to be forced by law, do what they can to break down the barrier of job-discrimination that is so basic to all the problems of the Negro.

This is where Catholic men and women must lead the way. As employees, they must show their willingness to work with the colored, to admit them into their labor unions, to permit them to aspire, on a basis of human equality for the better jobs to which all workers instinctively aspire. As employers, they must make unrestricted the vaunted American boast of freedom of opportunity for all regardless of race or color; they must not be swayed by the deep-rooted prejudices of some of their employees, even though this may at times mean sacrifice and loss; they must exert their influence with other employers and with their community to dissolve racial prejudice and remove the discriminations that do so much harm to souls.

The Liguorian

(In the August Liguorian, an article will deal with the two great problems that arise with regard to race relations. 1) Is it lawful to force the colored to live in restricted zones, or to refuse to live in a neighborhood where some colored people reside? 2) Will not a breakdown of segregation lead to many marriages between white and colored, and is not this to be prevented?)

I Love An Angel

I love an angel. No, he's not just an angel, either. Rather he is an archangel. I would like to introduce you to him. His name is Raphael. He is one of the seven spirits who continually sing the great chant of praise before the throne of the most High.

Perhaps you wonder how I fell in love with Raphael. I can't tell that exactly because his love has grown out of years of confidence on my side and generosity on his. He attracted me because he is a patron of health (Raphael means divine physician), and of travellers, of happy meetings, and of home life.

To tell you what the friendship and care of Raphael has been during these twenty years would be to write a personal history. It will be sufficient to say that in all types of needs, from having the proper weather for a picnic to getting a death-bed conversion, he has managed me and my affairs magnanimously and magnificently. He has the advantage over a human in this because his judgment is always excellent and his methods irreproachable.

A word about Raphael's method. Something you have asked, or that you need in your work or living, seems suddenly beset with difficulties. You are overwhelmed with the impossibility of the thing; then there will be a sudden reversal in which all obstacles are somehow cleared away, and the desired end comes about, apparently in all simplicity and naturalness. . . . Raphael is a true psychologist. He seems to rejoice in nothing so much as throwing into clear relief the human factors in any situation. To watch him work is great fun.

The psychology of Raphael is delightfully set forth in the book of Tobias, which is really the book of Raphael, in the Old Testament. If you need a friend, an adviser, a companion, if you want clearness of vision in the murkiness of the world, peace in its turmoil, security in its uncertainty, let Raphael take charge of you in this journey of life on which a loving Father has sent you. This great archangel will see to it that you meet all the proper people, do all the necessary things, prepare well for future living in your Father's house, and reach your journey's end on time, healthy and happy.

A prayer to St. Raphael may be obtained by writing to Sister Mary, I.H.M., Marygrove College, Detroit 21, Michigan, and enclosing a self-addressed, stamped envelope. Sister Mary is the composer of the above, which first appeared in the *Michigan Catholic*.

Pre-Marriage CLINIC

Donald F. Miller

Marriage After Divorce

Problem: A baptized Protestant woman married a divorced man. Later she divorced him and married a single baptized Protestant man. This also ended in divorce. Now—is there any chance that either the man or the woman of this second marriage might marry a Catholic person in the Catholic Church?

Solution: Certain principles concerning marriage need to be constantly repeated because there seem to be so many people who present cases like the above without referring to the principles. The important ones to cover the above case are these:

1. All marriages between two non-Catholics, whether they are baptized or not, are valid marriages, so long as they are entered according to the requirements of civil law, and so long as there is no natural impediment or obstacle to their making a natural marriage contract.

2. Marriages between two baptized non-Catholics under the same conditions as set down above, are Christian, sacramental marriages, and are indissoluble, i.e., binding until the death of one partner.

3. One of the obstacles to a valid marriage for anyone, Catholic, baptized non-Catholic, or pagan, is the fact that one of the persons has been validly married before, with the lawful partner still living. A second marriage after divorce from a partner to a valid marriage is contrary not only to the Christian law but to the natural law.

4. Becoming a Catholic does not bring to validly married baptized persons any freedom to forget about their past valid marriage and to marry a Catholic in the Catholic Church. A validly married baptized person is married for life, and his becoming a Catholic cannot change this fact.

On these principles the case presented above can be solved. The first marriage of the baptized Protestant woman was invalid because she attempted to marry a divorced man. (We have to assume here that the first marriage of the divorced man was a valid one.) The second marriage of this same woman was valid, if we assume again that there was no obstacle to a proper marriage contract between her and the single baptized man she then married. If, having divorced this second man, she now becomes a Catholic, she is still bound by her Christian contract of marriage to him. The Church does not have the power to release her from that indissoluble contract.

Murdoch

A conversation with a pre-historic man, revealing some of the truths into which modern science has not yet seen fit to probe.

Joseph M. Redmond

"**M**URDOCH is the name," said the tall, well-built man, and held out his hand.

I must confess that he startled me, for I had not noticed him approach my seat. I was almost alone in the coach as the train sped northward through eastern Kansas. The country was gently rolling, and herds of cattle were grazing up and down the green pasture lands.

I had been reading a magazine article on prehistoric man; one of those breezily written popularizations of scientific opinion in which the author describes in detail the daily habits of a man who allegedly lived a million years ago. My mind was stirred to mild speculation on the subject, but soon, as often happens on a train, the speculation was succeeded by drowsiness, and I am afraid that, magazine held loosely in my lap, I may even have been gently snoring when I was interrupted.

"I just want to talk," said Murdoch, after I had returned his greeting and invited him to sit down. "The fact is, I *have* to talk. Did you ever hear of the wandering Jew? You know, the lad who wouldn't let our Lord rest at his cobbler shop on the way to Calvary, but told Him to move along with His cross?"

"Yes," I said. "I've heard of that legend."

"And Christ said: 'I go, but tarry

thou till I come!' And from that day to this the poor man is wandering over the earth, and will keep on until the end of the world!"

I sat silent, mystified at this introduction.

"Get ready for a shock, Father," Murdoch said. "I am a wanderer like that same cobbler who refused hospitality to Christ. For much longer than he I have been wandering over the earth. Every ten or twenty years I have to tell my story, and here lately for several hundred years I like best to tell it to a priest."

As I look back, I should have been shocked, but instead I was only mildly surprised.

"What did you say was your name?" I asked.

"Murdoch," he said. "Rex Murdoch. That's close enough to the original. I served a hitch in the army in World War II under that name."

"I notice" he paused and then went on, "that you've been reading a piece about prehistoric man." And he pointed to the magazine lying open in my lap. "You've heard surely of the Neanderthal man. Of course you have: some bones and partial skeletons first found in a place in Germany called Neanderthal, belonging to a race now extinct and dating back no one knows how long."

"Right," I said.

The Liguorian

"No one but me," he said.

"I beg pardon?"

"No one but me," he repeated. "I happen to be the only survivor of that race."

It was a remarkable statement, and remarkably, I took it in stride.

"Did Neanderthal man live before the flood?" I asked.

"Yes and no. You see, Father, it depended on where you were. The flood was the flood in the tropics and warmer countries. Up north, where I lived, it was the last ice age. Down south it was water, up north it was ice; but the effect was the same in both: the end of the wicked human race except for one family."

"Then Neanderthal did live before the flood?"

"He lived before the last ice age and the flood — and not afterwards."

I thought it over for a moment.

"How about the account in the Bible?" I said. "The Bible says before the flood there were two families or races on earth, the sons of Seth and the sons of Cain."

"Or the children of God and the children of men," said Murdoch. "Sure; Genesis, chapter six, verse two: 'The sons of God, seeing the daughters of men that they were fair took to themselves wives of all which they chose.' They intermarried, see? But there were two races, just like today there are the white and the black and yellow and red, so in our day there were the sons of Seth and the sons of Cain. Oh, there were a couple of other strains from the intermarrying, but those were the main ones."

"And Neanderthal man?"

"Neanderthal man was the son of Cain. What the scientists call '*homo sapiens*' was the son of Seth. Now the scientists have discovered skeletons and remains of Neanderthal dating from

before the last ice age (or the flood, same thing), but none after; whereas there are skeletons and remains of '*homo sapiens*' from both before and after the last ice age. It squares with the Bible exactly. The sons of Cain were destroyed in the flood; but the sons of Seth survived the flood in the family of Noe."

"But I thought you said that you were Neanderthal."

"I did say it and I am the last survivor of Neanderthal. My time came to die before the flood. I died and was judged and the Lord put me aside."

"But," I said, "there's only heaven, hell and purgatory."

Murdoch looked at me solemnly and almost sternly.

"Can't Almighty God make an exception to His own rules? Is purgatory only a place? Father, this is my purgatory, to go about this foolish world, wearily and without rest, until the end of time."

Murdoch sighed. Then he suddenly smiled at me.

"But I'm not here to inflict my purgatory on you," he said. "What is it you'd like to know about the old days?"

"Well, what kind of people were the Neanderthal men?"

"Rotten! Chapter six, verse five, in Genesis sums it up pretty well: 'And God seeing that the wickedness of men was great on the earth and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth.' Pride, covetousness, lust, anger, gluttony, envy, and sloth — Neanderthal was the all time master of every crime and perversion the world has ever known. And in my day I was the worst of them all. But God gave me a chance to look up (as He gives it to all men) and I didn't turn it aside."

The Liguorian

"Were the Neanderthal men very intelligent?" I asked, and then almost bit my tongue. Murdoch at least looked highly intelligent.

"Come now, Father," said Murdoch, "you haven't taken your ideas on our people from the Sunday supplements with their wild yarns about the cave-man, picturing him looking more ape than human, carrying a big club in one hand and dragging a woman behind him with the other?"

"No," I said. "I know they had more brains than that."

"Brains?" Murdoch exclaimed. "They had brains to burn. Do you remember the dimensions of the ark of Noe? Who do you think were Noe's architects and engineers that built him a boat as big as the Queen Mary, and that survived the worst storm in fifty thousand years? Our men did that, although they thought Noe was crazy in commissioning the job. And strong? What's the weight the average man can lift today? Something less than his own weight, isn't it? Our boys could lift five times their own weight without an effort; they could run your hundred yards not in ten, but in five seconds, and we lived ten times as long as your oldest men."

He looked at me, and smiled again.

"I have to be patriotic," he said. "These were my people. They were rotten; but they were mighty men all the same. 'Giants were on the earth in those days.' For 'after the sons of God went into the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.' It's all there in the Bible," said Murdoch.

"All we had for tools and weapons were stone and wood and bone, but what we could do with stone and wood and bone! The hunting we used to have! Why the wild horses used to

roam the south of Europe in herds of a hundred thousand. We'd race them and capture them and ride them, too."

"How old were you," I asked, "when you, when you . . ."

"When I died, you mean? Well, Father, I was a middle-aged man for my day and age. I had just passed my six hundred and forty-fifth birthday, and I looked no older than you see me now, and not much different, barring these fine American clothes. In the providence of God I died in an accident while hunting. I was alone and far from my people; in fact, they never knew what became of me. It was all in the providence of God, and I'm grateful to Him forever."

"How long ago did this happen," I asked.

"Three hundred years before the flood," said Murdoch. "Yes, I knew Noe. I was a king, you see, at least I had been a king, that's why I've taken a fancy to calling myself Rex."

"I'm curious, Murdoch," I said. "Where did you pick up that Irish lilt I detect in your speech?"

"Did you notice that?" cried Murdoch, delightedly. "Well, I ought to have a brogue. Up to the turn of the century I spent a thousand years in the emerald isle, off and on. They're a wonderful people. I like them for many reasons. They can make something out of nothing; and they've got the only one of our vices that had anything good about it: they can fight!"

"Murdoch," I said, "According to this article I've been reading, Neanderthal man is 500,000 years old. Is that right or wrong?"

"Great heavens," said Murdoch, clapping his hand to his head in mock alarm, "you're making me out to be much older than I really am. I died, as I told you, three hundred years before the flood, and that was about

25,000 years before Christ."

I was not too startled; I remembered that our old Scripture professor in the seminary had taught us that the figures popularly given of four or five thousand years from Adam to Christ were not matter of Catholic doctrine, and that the findings of genuine science could be adjusted to the genealogies given in the Old Testament. Still, I thought I'd better get Murdoch's opinion.

"But what about the lists of patriarchs in the Bible?" I asked. "Adam begot Seth and so on down the line."

"That's easy," said Murdoch. "It is not man for man the Bible records, but families, dynasties, empires; anyone of them may have lasted ten thousand years, with individuals living 500 years or more."

"You mention Almighty God and His dealings with you very gratefully," I said. "Would you mind explaining to me just what happened?"

"Not at all," said Murdoch. "That's my purpose in talking to you. This is the very story that I am under the command of God to tell. It was like this. I had been going on for years and years living like all my people — my Neanderthal men, I suppose I should call them, though they'd turn over in their graves at the sound of a name like that. Every sin or crime, every perversion they had invented, I made my own. As king I had my own way pretty much, and when it was threatened, I'd use every possible deception to ensnare my suspected enemies, and believe me I did not stop at wholesale murder. As priest, I made religion an excuse for more crime, right at our very altars: extortion, immorality, human sacrifice, all arranged to gratify my own depravity.

"But in the midst of it all there came to me one day, and I'm sure it

was the beginning of His mercy, there came to me a kind of revulsion with it all. It was very strange, too. I had everything I wanted; I had all the women I desired. I had life and health and vigor. I was a master among my fellows. Then comes this strange dissatisfaction."

He paused and looked at me keenly.

"Do you follow me, Father?" He seemed anxious for reassurance.

"Yes, Murdoch, I do."

"This dissatisfaction," Murdoch went on, "came again and again, and with it there began to come something else. Out of the past there stirred in me dim memories of tales I had heard of the God of Adam and of Seth, of a curse He had put upon our race, and a promise He had given it. You remember, Father?"

"There was a curse on both your races and on us all," I said.

"Yes, yes, I know. Original sin, we call it now. But I refer to yet another curse, the special curse put on Cain, the murderer of his brother."

I nodded.

"It came to me that here was the answer to my dissatisfaction. And it came to me that I was being offered a chance to share in the promise of future redemption. But with a condition."

"A condition?"

"It came into my head that I would find peace if I would leave my people and all the rottenness of my life and throw myself naked on the promises of God. It was a long and bitter struggle, but in the end, thanks be to God, I won. One day I took my weapons of wood and stone and without a word to anyone, off I went on my wild horse, determined never to come back. It was a hard thing to do, leaving behind power and prestige, my wives and warriors, and all my comfortable vices for a promise from beyond the world,

The Liguorian

but I did it. Off I went by myself, and a week later I died."

"But I thought . . ."

"Oh, I had to die in order to begin to live. And to humble me, my death was far from a heroic one. I had ridden horses for three hundred years and had never been thrown, but this time was different. The horse shied or stumbled, and over his head I went, like a tenderfoot. Over his head and down the mountainside, and that was the end of Rex Murdoch, ex-king of Neanderthal."

"The end?"

"No, not the end, indeed. I died and I was judged and the merciful judge made my punishment to be what you see it to be, wandering up and down this weary world for century after century, waiting and longing for the day of my release."

"And why must you tell the story to me or to anyone?" I asked.

"I wasn't informed as to that," Murdoch said. "I only know I am under obligation to tell it. Perhaps it may be in order that those of your own time who are in darkness, and who feel the

gentle pull of God's promise, may know from my example that there is hope."

We were both silent for a moment, and I turned my head to glance out of the window at the passing green fields.

The next thing I knew I was being shaken by a hand on my shoulder.

"Murdoch!" I protested. "Take it easy, man!"

But when I looked around, Murdoch was nowhere to be seen; and it was the conductor standing over me.

"Sure, my name isn't Murdoch, it's Moriarty, Father," the conductor said. "Your stop is coming up, and I thought I'd better wake you in good time."

"Wake me! Why, I wasn't asleep. I was having a conversation with a gentleman who sat right beside me here. He was here just a moment ago."

"Well, if he was, he's disappeared into thin air," said the conductor, "because I've been in this car for the last half hour."

I said no more, but kept my counsel to myself. There are stranger happenings in this world than are dreamt of in Moriarty's philosophy.

Good Neighbor

Michael Bibich is cited by the *Springfield Mirror* as an example of a good neighbor. He is a chain-grocer of Crestline, Ohio, an immigrant from Yugoslavia thirty-nine years ago, and continues to express the gratitude and indebtedness he feels toward America and its people. Mr. Bibich is an amateur actor, but all who know him say that his best role is that of a man with a helping hand for those who need it. He donated a youth center to Crestline, the cost of which ran close to \$20,000. "A cheap price," he said, "to pay for fun and happiness."

In 1947 he donated 42 lots of land to 42 war veterans to help them solve their housing problem. Realtors appraised the lots as being worth more than \$40,000.

When a radio program selected him as the nation's "Best Neighbor of the Year" and awarded him \$1,000 in saving bonds, Mr. Bibich promptly turned it over to a Crestline couple, stipulating that the money be used for needed medical attention for the husband, who had lost the sight of one eye.

Biblical Problem

Edward A. Mangan

The Chosen Race

Question: As everyone knows, the Old Testament tells the story of how God selected the Jewish race, preserved it in its belief in the one true God, and destined it to be the race out of which the Redeemer would come. My question is this: Why did God choose the Jewish people as his favorite and elect race, rather than the Babylonians or Egyptians or Assyrians?

Answer: 1. It is impossible fully to analyze and answer the question "why" with finality, when we are concerned with God's free will, unless He Himself chooses to reveal the reason for His acting, as in some cases He does. In this case, He did not choose to reveal His reason or reasons to us.

2. With St. Paul, we preface an attempt at some kind of explanation with these words: "Oh man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, 'Why hast thou made me thus?'" And to quote St. Paul again: "Oh the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, how unsearchable His ways! For who hath known the mind of the Lord?"

3. And so, in this matter, we cannot penetrate into *why* God acted as He did. We only know that from all eternity God freely decided to redeem mankind by the agonizing, but life-bringing passion and death of His own divine Son. He could have arranged it in another way, but as a matter of fact, His will was that His son should be born into the human race, of a human mother, a real and true man, while yet remaining truly God.

For this birth of the Redeemer certain preparations had to be made. Hence thousands of years before Christ's coming, God freely chose a man named Abraham, and promised him unconditionally that the Redeemer would be a descendant of his. From among all of Abraham's children, God again freely chose Isaac and of Isaac's sons, He chose Jacob. Jacob had twelve sons. Some were older than Juda, and Joseph, it would seem, had a far more beautiful character, but God freely chose Juda to carry on the unbroken line which would eventually bring forth the Saviour.

So it went, always by the free choice of God, until finally He revealed that the Saviour would come from David's line, and thus the archangel Gabriel said to Mary: "He shall be great, and shall be called the Son of the most High: and the Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob forever."

Thus did God make His will known; perhaps in heaven He will reveal to us something of His reasons for so acting.

One Jew to Another

God uses a chance meeting of one Jew with another to add to the number of His chosen people.

Arthur Klyber

AFTER finishing a novena at the St. Louis Cathedral in December, 1945, I departed for the railroad depot in the company of some friends. While the Wichita train was standing in the station I asked the porter to check my pullman reservation, only to discover that a young soldier was claiming the same berth. After suggesting to the porter that he draw this duplication to the attention of the conductor I stepped off the train to chat with my friends till departure time.

Aboard the train again, I asked the soldier whether he would mind if I were to sit for a while in the disputed space. Then, in order to break an embarrassing silence, I asked him whether by chance he was heading for Wichita. "Yes," he answered, without any cordiality. "And do you happen to be a native of the city?" I asked solicitously. Another faintly belligerent "yes." I persevered, hoping to get an opening somehow: "Well, I'm going there too," I continued with an attempt at enthusiasm; "perhaps we live in the same section of town; may I ask where you live?" "West-side," was his bored reply. "Oh, the west-side! so do I!" I echoed hopefully. "Would I be too bold to ask you your street-number?" "Two thirty-seven South Vine," he stated.

At once I knew who he was; and my heart beat a little faster as I asked: "You don't mind telling me your name, do you?" "No," he said, "Vincent B." Extending my hand, I said triumphantly: "Vincent: shake hands with your

pastor."

After the soldier had recovered from his surprise, he introduced his wife who had been listening carelessly from across the aisle.

"And to think," she said laughingly, "that when you tried to claim that berth I thought you were a rabbi!"

She later told me with much amusement that while I was out on the station-platform, she had said to her husband: "I'll be darned if any rabbi is going to get that berth from us."

Now this was another "shock" for me, since I didn't think I was so Jewish-looking as to be mistaken for a rabbi while wearing a Roman collar. It struck me strange that a Catholic (as I thought she was) should mistake a man wearing a Roman collar for a rabbi. Likewise, I was mentally confused to see that Vincent, a native Catholic, could have been so apathetic in his conversation with me at the beginning. For the moment, however, I dismissed that conundrum.

Conversation from here on was lively, because it turned on everything the young soldier had been thinking about in his two years' absence from home, especially about his devout mother. Vincent's wife told their two little children to "say hello to Father." Their subsequent invitation to dinner I accepted only for a cup of coffee, since I had already had my evening meal.

In the diner, when the meal was well along, the children became restless. Vincent offered to get them to bed, while his wife remained at the table to

The Liguorian

chat. Her husband had hardly reached the door when she leaned forward and said, with a trace of apology: "Father, I'm not a Catholic, I'm a Jewess."

Momentarily speechless, I tried not to reveal my surprise and pleasure at her words. When I found my tongue I said, with a smile and a shrug of my shoulders: "Well, that's nothing: I'm a Jew too." She was nothing short of amazed. "A Catholic priest a Jew?" she asked. "Yes, I'm a convert."

Mrs. B. then began to tell me more about herself. She had been married to Vincent at our parish some years previously, and, as is usual in such mixed marriages, she had been taking plenty of punishment from her family for it.

Realizing that I had the answers, she began to ask me some questions that had long been on her mind about religion. I answered them as I knew she would understand, because I was able to see her Jewish viewpoint. Shortly we moved over to the lounge-section of the diner, near the door, where she continued to ask questions for a good fifteen minutes. When her husband finally appeared in the doorway, she said to him at once: "Vince, if anyone can make a Catholic of me, surely it is Father here."

Vincent smiled and sat down; and for still another half or three quarters of an hour, Mrs. B. asked questions and got the answers. As we rose to go to our pullman Mrs. B. agreed heartily to come to the rectory for more conversations, after she and Vincent had got settled.

However, to the keen disappointment of all concerned, the family found it necessary to move to Independence, Kansas, more than 100

miles away. Not long after this, Mrs. B. suffered a siege of serious illness due to a rheumatic heart. When she had sufficiently recovered, she returned to Independence and became progressively very well. During her hospitalization in Wichita I paid her several visits, which I think, helped her remotely to accept the faith.

Meanwhile, the occasion of conducting a Sisters' retreat in Independence offered me an opportunity to visit with the B. family. It was during this very pleasant visit that Mrs. B. told me that she was taking instructions in the faith at the local rectory.

Some months later, Vince and his family came to Wichita for a visit with his mother and other relatives. It was a pleasure to accept their invitation to dinner on the following Sunday.

After the soup had been served, Mrs. B. handed me a letter across the table. When I made as if to put it away, she said: "No, read it now." This, in substance, is what I read: "You are hereby authorized to baptize Mrs. Sylvia B. since she has completed her instructions in the Catholic faith. Signed, Father. . . ."

They all had a hearty laugh at my surprise and pleasure. That afternoon I had the joy of pouring the waters of baptism upon the body and soul of a happy Jewess who had found her Messiah. She has since been enjoying her faith very much; more than enjoying it, I suppose, for her mother wrote of her in a letter to me: "Sylvia is so happy in the faith; and you would think that she had been born a Catholic she is so devout." May the Messiah find His way into the hearts of many more like Sylvia B.

People who count on coming back to God at the eleventh hour—usually die at ten-thirty.

Father Manton



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Baltimore, Md.

"I feel that I must take issue with you in regard to your pre-marriage clinic dealing with long engagements. I don't believe in them either, but I feel that they should not be given as much approval as you gave them. My husband and I had the same problem, but we solved it simply by just getting married. Needless to say, since neither of us had money, I worked, as thousands of other wives work in this day and age. We have been married for thirteen years and, though we have not been blessed with children, many of our friends in the same circumstances have from one to five children and they all eat every day. It may not be the ideal solution when a husband is working for a medical degree, but it is very practical and much more satisfactory than either living in sin or trying to avoid living in sin and not having a family either. Gone are the days when a woman waits for a man to provide her with a house and furniture and the means to run a home and raise a family. She pitches in and helps. I am surprised that you seem to be unaware of this fact. Another thing. The February issue gave me a start. You've changed your format or something. I liked the old style better. I guess I was so used to THE LIGUORIAN as it was that any change is upsetting.

Mrs. W.J.H."

We agree with our correspondent that delaying marriage for economic reasons, meanwhile often living in quite constant sin, is one of the great evils of our day. She and her husband have done a fine job of working together and trusting in God. But there are cases in which it is not quite so easy, and some in which it would not be prudent. And she must know that there are powerful arguments against full-time working wives, especially after children are born. . . . Sorry a few changes in format startled this reader. She will find no change in the character of the reading material.

The editors

Remier, Michigan

"THE LIGUORIAN was sent to me as a gift, and while I am definitely not a Catholic, I have enjoyed reading some of the articles. I am a born-again Christian, not saved by works, praise the Lord. Old habits have dropped off and I am a new creature. If the answers to the following questions are printed in THE LIGUORIAN I don't suppose I will see them, but I would like to know, since you say Christ said to priests, 'Whatever you bind on earth shall be bound in heaven,' and 'Whose sins you shall forgive they are forgiven,' why is it necessary for you to urge sick persons to visit a doctor? Why do you not have the power to heal diseases and cast out devils as the early apostles had?

The Liguorian

If you have any of the power they had, why not all of it? THE LIGUORIAN has done something for me. It has aroused my sympathy for poor deluded Catholics and given me a great desire to see them saved from sin. When we are truly saved sin goes. We have no desire for the pleasures of this world, but Christ (not Mary and the saints) is our all in all. We know we are saved because His spirit bears witness with our spirit that we are the children of God. Praise His wonderful name.

E.M.S."

Does our correspondent suggest that Our Lord's words to the apostles about binding and loosing, forgiving and retaining sins, meant nothing because they apparently did not include unlimited power to heal diseases? Or is it her thought that they were addressed only to the apostles, and that when the apostles died there was to be no spiritual authority left in the world to bind and loose, to forgive and retain? We think it wonderful that there are people in the world who get a feeling that they are saved and then experience no temptations of any kind but immediately become saints. We are working for our salvation and trying to become saints, but we find it necessary, as Christ promised we would, to deal sternly with each new temptation as it appears.

The editors

Newark, Ohio

"A friend gave me a copy of THE LIGUORIAN and I read it from cover to cover. It was informative and amusing. All in all you do a splendid job for a person who believes in the Christian God. However I happen to be a confirmed agnostic, and I beg to point out a few things about myself and other agnostics and free-thinkers whom I know. First, I assure you that I love my neighbor. I know this love is also embodied in your philosophy but it is secondary or rather synonymous with your love of God. But you seem to think that non-religious people have no ideals, no love, no objectives, that they

are untrustworthy, even animals. Nothing could be more wrong because many agnostics I know would die for the dignity and integrity of man's mind. You constantly speak of freedom, but yours is a qualified type of freedom. Of all people on earth, outside of communists, a Catholic has less freedom than anybody because his will has been pre-shaped in childhood. Did any of you read Bertrand Russell's article on agnostics in *Look* magazine? It would teach you a lot.

C.R.V."

*We have never doubted that agnostics may be kind, good-tempered, charitable people. Many of them fulfill to a T Newman's definition of a respectable pagan gentleman "who never gives pain to another." But their very agnosticism (often more avowed than real) is in itself a sin against the mind, against the truth, against God. They are seldom crude ruffians, but they are only half men, because they smother the spark that makes a man a man — the intelligence that can study evidence, deduce conclusions, recognize truth, and develop the image and likeness of God within them. . . . We suppose that this correspondent did not see what we had to say about Russell's ramblings in *Look*.*

The editors

Sheboygan, Wisc.

"I agree with M.L.M. of Memphis that it isn't safe to utter a word against unions. There have been many instances where worker-priests in France were converted to the communist way of thinking. It looks like you are easier prey. I was very amused when you advised M.L.M. that, in the event a person is threatened by his union leaders, all he has to do is report it to the city or district attorney. There is a strike in this town at the present time and there have been instances of people being afraid to contact the police or the authorities because of danger to their family. Your solution is errant nonsense. You further state that the

The Liguorian

rank and file members of a union are to blame if hoodlums are at the head of their locals. This is positively ridiculous. You seem to forget that the leaders of a local have nothing to say during a strike, when the district leaders take over. I know many instances in which workers were led to believe that they would get strike assistance and to this day they haven't received a penny. I have yet to read one letter in THE LIGUORIAN to which your reply admits that you might have been wrong in this matter.

B. Q."

If this letter writer wants us to say that we have been wrong in everything we have ever said in favor of the principles of unionism, we are sad to have to answer that he will continue to be disappointed. We have spoken and written often against the same things that he deplores, and shall continue to do so. We shall also continue to place much of the blame for bad leadership in unions on the workingmen who are not interested enough to work for good leadership.

The editors

Anon

"I have read J. E. Doherty's article on Alcoholics Anonymous (January issue) with considerable interest as I have had some experience with A.A. While it is true that the organization has done much good, it has its short-comings and these are serious from a Catholic viewpoint. First, a Catholic who is not well-grounded in his religion will add little to his Catholicity no matter how well he succeeds in the A.A. program. His attitude is apt to be that A.A. succeeded where the Church failed. Arguments to the effect that he never gave the sacraments a chance to work will go unheeded. Second, A.A. is far too timid in recognizing the power of God. They constantly refer to God as 'a power greater than myself.' If that isn't God, who is it? Third, after an A.A. member has attained sobriety, he is prone to consider himself an expert on alcoholism. He is inclined to be envious of people who

can drink in moderation and to predict dire results for those who occasionally become a little exuberant. Fourth, and this is most serious, an A.A. member tends to belittle evils greater than drunkenness. Many members will countenance adultery on the part of a fellow-member just so long as he does not take a drink. In short, too many A.A. members consider only one sin mortal. Therefore if a Catholic attains sobriety through the A.A. program, he should intensify his reception of the sacraments and increase both his knowledge and his activities in the faith. Otherwise he may fall into sin far more serious than excessive drinking.

Anon."

These warnings are perfectly in order. However the dangers will be averted by any Catholic who retains and practices the Catholic concept of humility, a virtue constantly stressed in the A.A. program. Humility to a Catholic means the recognition that he needs more and more of what his religion offers him — knowledge, sacraments, obedience and cooperation with others.

The editors

Woodside, L.I., N.Y.

"Since my reading is done mostly on the subways, I wonder if you have ever given thought to the idea of reducing THE LIGUORIAN to pocket size so that I could take it along with me to work.

R.A.C."

Yes, this has been thought about often, but not carried out because we like to cling to the tradition of over forty years of publishing THE Liguorian at its present size, and because we feel that its size reflects the character of its contents. As to carrying it to work, a man will find that a copy of THE LIGUORIAN folded lengthwise once will fit quite handily in his inside breast pocket.

The editors

Poughkeepsie, N.Y.

"May I offer one suggestion? Instead of just printing article titles at the beginning

The Liguorian

of each article, continue to carry the title of the article on each succeeding page. Several other publications do this, and I think it will help readers find articles more readily and will improve your publication.

V.W.A."

There is merit in the suggestion, but we wonder whether repetition of a title five or six times in an article would not be tiresome. Publications that break up articles with advertising, or continue them in back pages, need to repeat titles. In THE LIGUORIAN, articles are always all in one piece.

The editors

Woonsocket, R.I.

"I doubt that in this world you will ever know the inestimable good your publication is doing every day. If there is any one thing that will be of most help to me in attaining my salvation it is your wonderful magazine. My subscription is not yet one year old, but it has already converted me from habitual mortal sin and helped me to deeper thinking. Thank you.

M.M.V."

No one in the world could ask for any greater favor than that he might be an instrument in converting and saving one sinner from his sins. If this letter were the only testimonial ever received by THE LIGUORIAN, all the work that goes into it would be repaid.

The editors

Boston, Mass.

"In connexion with the article on Catholic censorship of books, I would like to ask one question: how do people ever find out what is on the Catholic Index of prohibited books, and would they please let me in on the secret?

N. Mc L."

Most Catholics would be surprised to learn how relatively few books are condemned and prohibited by the Holy See by title and author. The list of them is published in book form, and inquiry at any

up-to-date Catholic book store will make possible acquiring a copy unless at the time of inquiry it happens to be out of print. Far more important than the list of titles prohibited are the general norms laid down by the Canon Law of the Church, which cover a vast number of books not prohibited by name. E.g., Catholics are not to read specifically religious books unless they have the imprimatur of a bishop; they are not to read books that descriptively deal with sexuality, etc.

The editors

Anon

"As a young housewife with small children, I have never been stirred enough to write a letter to an editor until now. I am a new LIGUORIAN subscriber and find it good adult Catholic reading. But I disagree completely with the political philosophy you are trying to put across. We are staunch republicans and very much anti-labor. My husband is a small business-man, and we have recently had some very unhappy experiences dealing with thugs and racketeers. At one time we liked labor and had a union shop. But in recent years it has gotten completely out-of-hand in this district. But fortunately they seem to be hanging themselves. In fact the whole union set-up nowadays smells of communism and its strong arm methods.

N.N."

THE LIGUORIAN has never taken sides on a strictly political issue and it never will. It does present social and moral principles governing economics and government, and grieves as much as anyone when the principles are disregarded either by capital, labor or government.

The editors

Louisville, Ky.

"In my opinion, THE LIGUORIAN doesn't come out often enough. After reading each new issue from cover to cover I get out my old issues and read them again. Please keep

The Liguorian

pounding on mixed marriages so that Catholic parents can do everything possible to save their children from such. I know from experience . . . it's like constantly walking on cracked eggs. No. pictures, please. Just keep laying down the law for people like me who badly need it.

N.N."

Many correspondents ask us to keep stressing the unhappiness of mixed marriages. We have a ten-cent pamphlet on the subject. 'Can Mixed Marriage Be Happy?'

The editors

Brooklyn, N.Y.

"Maybe the lady who resents the title 'Shut-in' would prefer 'Shut-in with Him,' or 'Shut-in His Heart,' or 'Shut-in with Christ.' Just a suggestion.

J.F.P."

Syracuse, N.Y.

"You asked about the term 'shut-in' in one of your issues. I'm for it. I'm twenty years old. I've been in bed three and a half years. I can't tell you how often I like and look forward to your magazine each month. It is often forgotten that shut-ins need encouragement and instruction in the faith as well as others who are able to attend sermons, retreats, missions, etc. The shut-in faces many temptations that are not experienced by well people. That is why your magazine means so much to me.

A. O'C."

Many other letters from shut-ins stated that they felt no resentment over the designation "shut-in." We shall continue, however, to listen to all.

The editors

Edwardsville, Ill.

"I can write you the same thing hundreds of others have told you about your wonderful magazine. My husband and I, parents of six children and one little twelve-year-old saint in heaven, read your articles through and through and get a lot of con-

solation from them. Especially anything about death, purgatory, end of time, etc. It is something to have a twelve-year-old taken from you, but it makes you realize you don't 'own' your children and are only keeping them for Our Lord. We had never tasted death till that summer two years ago and you have presented many articles that have taught us how to mourn for our dead. Thank you.

Mr. & Mrs. N. F. B."

Death and grieving are a great part of life on earth. We cannot pretend to want to help people without writing about them often.

The editors

Poughkeepsie, N.Y.

"Congratulations on your handsome new format and on keeping out not only pictures but advertising. The only change for the better I can visualize in your magazine is that it might, without alteration of quantity or quality, be a weekly instead of a monthly. God bless you for holding the fort against compromises, no matter how well-intentioned. It was Catholicism that converted me, not compromises. The world is full of compromisers, a different set for every breed. Leave sugar-coated pills to the druggist; surely divine mercy needs no amelioration by human agencies.

Mrs. J.L."

Much of our mail flails us for not compromising on teachings of Christ. It is heart-warming to hear from those who want no compromises.

The editors

Forest Hills, N.Y.

"Will you please tell your readers that old razor blades are very valuable for the missions, and may be sent to the Fathers of the Divine Word, Techny, Ill. They are used as a medium of exchange in New Guinea and other places.

Mrs. M. M."

For Non-Catholics Only

Francis M. Louis

The Necessity of Dogma

Objection: I am not a member of any Church, and what I object to in your religion is that you have to swallow so much dogma. Professor Huxley, the great British biologist, says that certain religious dogmas are ridiculous and utterly impossible, such as that all mankind descended from Adam and Eve. I agree with Professor Huxley.

Response: The word "dogma" in itself seems to present great difficulty to certain people. It is a "loaded" word, and, as Huxley uses it, stands condemned even without definition, and anyone who believes in "dogmas" shows himself to be benighted and hopelessly behind the times.

Now of course you are free to give a word any meaning you want, but looking at the matter objectively and impartially, the word "dogma" has a very respectable meaning. A dogma is simply something that you accept as true and not subject to change.

Everybody, including Professor Huxley, believes in dogmas in this sense. It is a dogma with him that miracles do not happen; he holds "dogmatically" that the story of Adam and Eve is unscientific and incredible.

In reality, then, it is not a question of whether or not you believe in dogmas; it is a question of which set of dogmas you prefer to accept.

Professor Huxley is a thoroughgoing rationalist, which means that he prefaces all argument and all investigation with the assumption that the supernatural does not exist. The world was not created by God, does not depend on God, cannot be interfered with by God. Such a barren philosophy of life has been repudiated by the great majority of mankind. It does violence to reason itself to suppose that the world could have made itself, and that, having been made, could keep itself in existence without a higher power. Yet Huxley is most "dogmatic" in asserting his sterile philosophy against reason and against the overwhelming agreement of mankind.

The Catholic philosophy does indeed accept dogma in another sense. It teaches that the world had its origin in the creative word of God; that God placed man on earth, gave him a wife, and endowed these human creatures with intelligence and free will, so that they might find Him, know Him, and serve Him freely on earth, thus preparing themselves for happiness in eternity.

This is truth, or dogma, if you will, which the sincere, unprejudiced inquirer can discover for himself. And once discovered, the truth may not be ignored, but must be clung to with loyalty and love.

"You shall know the truth," Christ said, "and the truth shall make you free."

Testimony to the Light

R. J. Miller

WHEN Our Lord made His extraordinary declaration:

I am the Light of the World

the Jews had mockingly demanded proof. They said to Him:

You give testimony about Yourself;
Your testimony is not true;

as much as to say: "You are speaking as a witness in Your own case; such a witness has no standing in law; he is not a true witness."

Christ answered with references to the mystery of His divine nature and the mystery of the Holy Trinity. But of course the Jews would not take His word, least of all when He spoke to them in terms of supernatural mystery.

They would not take His word; so He gave them a fact: the staggering fact of the cure of a man who had been born blind. And to make His intention plain as day, He prefaced the miracle with a repetition of His divine claim:

I am the Light of the world.

If His enemies would not let His light shine into their own dark hearts, He would as Light of the World, give sight

to the blind, and then see how their darkness would be confounded.

They demanded a true witness; He gave them a witness, namely a poor beggar from the slums of Jerusalem, blind all his life, but now given eyesight by Christ; a man, chosen and enlightened by the Light of the World to give testimony to the Light.

We have seen how the fact of the miracle was received by the acquaintances of the blind man, and how he himself began to be the witness and champion of Christ, "to give testimony to the Light."

The fact made his friends afraid. "What will the Pharisees say?" seems to have been the thought uppermost in their minds. And when Christ's champion began to give his testimony:

That Man called Jesus made mud and put it on my eyes; and told me: Go and wash in the pool of Siloe. I went, I washed, and I see;

they found things getting worse and worse. They knew what the Pharisees thought about Jesus; and for themselves they were determined not to get involved in the affair. They hurried the man off to court and disappeared from the scene.

"To court": that is exactly what it was. The reverend elders of the people were to sit in judgment. They were to question the accused searchingly. And finally they were to pass sentence upon him as guilty.

Surely this would seem to be one of the strangest cases in the history of law. The accused was a poor nobody from the slums. His crime was "whereas he had been blind, now he could see." The accusation was that the Man called Jesus had cured him of his blindness. And sentence was pronounced because he refused to admit

The Liguorian

that he had never been blind at all; or else that he had never been cured; or, in the impossible supposition that he had been cured, that "the Man called Jesus" was a sinner for what He had done to him.

It would perhaps be the strangest case in the history of law if it were not instead only the first in a century-long series of the very same. High and mighty authorities down the ages: legal, political, scientific, armed with all the clever tricks of their various trades, were to sit in judgment on the miracles of Jesus Christ. Solemnly they would hold court and learnedly deliver sentence in perfect imitation of the Pharisees of Jerusalem: that Man called Jesus breaks the law: the law of Moses, the law of Caesar, the law of the great god, science. He is a fakir, a traitor, a madman, a fool, a sinner. And any man who dares to say otherwise is to be condemned and cast out. The poor blind man is only the first in a century long series of witnesses: the "proto-witness," we might call him. As St. Stephen is the "Proto-martyr," or first of the martyrs, so the blind man is the "Proto-witness" to the monumental and abiding fact of the miracle of Jesus Christ.

But let us follow along and see how he actually did bear witness to Christ, as the story unfolds in the 9th chapter of St. John's Gospel.

He had been blind all his life, he was the poorest of the poor, and a plain, blunt, simple man: what chance did he stand when confronted with the power and the wiles of the lofty leaders of the people?

But Christ had chosen His champion well. Blind though he had been, he saw with the utmost clarity into the hypocrisy of the Pharisees. In spite of his poverty and lowly station in life, their browbeating tactics had no visible ef-

fect upon him, and he stood up in court and gave his evidence absolutely unafraid. Nor did his ignorance seem to give him any feeling of inferiority. He had never read a word in his life and could not sign his own name, but he parried the clever legalities of his judges like a master. And when he thrust back at them himself, they could only curse him in rage and defeat. As regards his being only a plain simple son of the people, his rugged honesty and loyalty was his armor there. The cunning, leading questions of the Pharisees, designed to turn him away from the main issue (namely, the question of whether he had been cured of his blindness by Christ) simply fell to pieces on the rock of his undeviating insistence on the truth of what he knew himself.

The one thing I know is this:
whereas I was blind, now I see.

In another way, there could be a drawback in his character: he was so blunt and unhesitatingly outspoken in the way he talked to the Jews that he might seem to be nothing but an ignorant, obstinate fool, seeking only to make an impression by contradicting his betters and then talking about it all the rest of his life. But when Our Lord sought him out after all the encounters with the Pharisees were over, and began to speak to him, the beggar's attitude is a marvel of simple reverence, humility and faith.

His attitude to the Pharisees, then, was not merely a thing of show. Granted that he did possess a fund of native honesty, still in the way he stayed so true to Christ in spite of everything, he was absolutely genuine and courageous. He must have been so, when we stop to realize how utterly alone he stood when haled to court before

The Liguorian

the Pharisees; and the "line" they took to make him change his story.

He stood alone, deserted by friends and acquaintances, even by his own mother and father. When his parents were asked if it was true that their son had been cured by Christ, they replied:

Ask him; he is of age;
let him speak for himself.

Even Our divine Lord Himself had withdrawn. He let His champion stand alone during his day in court, when he had to take his stand for or against Jesus Christ.

The prospect he faced, moreover, in holding to his story honest and alone, was to incur the wrath of the mightiest men in his nation, and condemnation by them to the loss of any rights he possessed as a Jewish citizen:

The Jews had already agreed among themselves that if any man should confess Jesus to be the Christ, he should be put out of the synagogue.

If the beggar was faithful to Christ, he had to be ready to be an outcast among his own people. Yet he faced the prospect unhesitatingly and fearlessly; even, it seems, with a kind of rugged humor of his own, a dry, daring irony and contempt for his very judges. When they kept plying him with repeated questions as to just how Jesus had given him his eyesight, he replied (and we can almost see the malicious grin on his face as he spoke):

I told you already, and you were listening.
Why do you want to hear it again?
Do you too want to become His disciples?

No wonder "they cursed him"! Their

whole object was to keep anyone at all from becoming disciples of Christ, to say nothing of themselves. The very "line" they took in the trial of the beggar betrays their fierce and obstinate bias.

The "line" was, as we can plainly see, that the man had never been cured; in fact, he had never been blind in the first place. He was lying, and so were his parents, when they said he had been born blind. Prove, then, (thus the line went on) that he never was blind; prove he is a liar; frighten him, bully him and his parents into the right kind of a confession; if he will not confess, throw the beggar out!

As for Christ's being a "sinner", they had their line there too:

Now it was the sabbath when Jesus made the clay, and opened the blind man's eyes.

Here were two glaring crimes to prove Him a sinner. He had "made clay;" and according to the Pharisees' code of occupations forbidden on the sabbath, "making clay" was one of the thirty-nine forbidden occupations. Moreover, He had exercised a physician's practice of curing a sick man on the sabbath: another of the thirty-nine!

As to the possibility that a Man who could give sight to a man born blind, even on the sabbath, might Himself be "Lord, even of the sabbath," it was not to be considered for a moment. No; the Man had violated the sabbath; there was not one violation, but two! Lord of the sabbath or not, proof of the fact or no proof, "we will not have this Man to rule over us!"

Two things, then, the Jews were bound and determined to get out of the poor beggar: one, a confession that he had been lying when he said he had been born blind, or that he had been

The Liguorian

cured by Our Lord; and the second, that Our Lord Himself was a sinner.

To assure them of success, they had on their side their immense social superiority over the beggar, a dirty ragamuffin from the slums. They had their legal acumen and skill with words. They were the religious leaders of the people. And they had vast political power and influence. How could they lose?

As the case progresses, however, it is a far different story. It is the learned legal lights that grow dim; it is the poor ignorant beggar, the "underdog" who had not seemed to have a chance, who comes off the glorious and unexpected victor.

This is one of the fascinating human sides of the story. Human beings love to watch a contest of strength or skill in which the unscrupulous, mighty villain is beaten by the honest hero who did not seem to have a chance.

Even the angelic doctor, St. Thomas Aquinas, in his master-piece, the *Summa Theologica*, while proving a very spiritual point about the theological

virtue of charity, draws upon his own experience in the matter:

It happens (he says) that when we are watching a prizefight, we find ourselves wanting one of the pugilists to win rather than the other.

And of course we ourselves can hardly help pausing to enjoy a little welcome glow of fellow-feeling for the angel of the schools, as we try to imagine under what circumstances (or how often!) he used to watch a prizefight! And any studious reader who doubts the fact, can satisfy his curiosity or his incredulity by thumbing through his *Summa Theologica*, Part III, Question 32, Article 2.

At any rate, it is very human to like to see the underdog hero win over the favored villain; and that is exactly what we see in the encounter between the beggar from the slums of Jerusalem and the high and mighty Pharisees, as related in the 9th chapter of the Gospel of St. John.

The Key to a True Faith

Among Chesterton's unforgettable utterances was his description of faith, states the *Ave Maria*, as applicable today as when it was first written, many years ago. Here is what he said about the religion he wanted—and accepted:

"We do not really want a religion that is right when we are right. What we want is a religion that is right when we are wrong. . . A religion that binds men to their morality when it is not identical with their mood . . . a religion whose saints preached social reconciliation to fierce and raging factions who could barely stand the sight of each other's faces. . . A religion which preached charity to pagans who really did not believe in it . . . just as it now preaches chastity to new pagans who do not believe in it. It is in those cases that we get the real grapple of religion; and it is in those cases that we get the peculiar and solitary triumph of the Catholic faith. It is not in merely being right when we are right, or in being cheerful and hopeful and humane. It is in having been right when we were wrong and in the fact coming back upon us afterwards like a boomerang.

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

Christopher D. McEnniry

Roman "Politics":

During a debate in the Roman Senate preparatory to a vote of confidence for Premier Scelba, the communist Senator Sereni had the effrontery to brand the Roman daily *Quotidiano* as a paper under the influence of a foreign power — the Vatican — because it gives a square deal to the Catholics. Every man that can read knows full well that the communist daily *Unita* is constantly fed and paid and prodded by Moscow.

In rebuttal, the Catholic Senator Magri said: Did I not hesitate to wound the sensibilities of my esteemed communist colleague, Sereni, I might venture to make a similar remark about his paper *Unita*. A chuckle passed around the chamber. Senator Magri let it go at that.

But Sereni had also charged that Italy was persecuting religion: the police had closed a meeting-house and a school because the Texas Protestants conducting this proselytizing scheme were too proud to comply with the laws requiring a license. On this point Magri did not allow his communist opponent to get off so easily. Your tender heart is touched, he said, by these two little incidents in Italy. You have never been heard to utter a word against the persecution of the Church in Rumania, against the persecution of the Church in Lithuania, where the entire heroic population has been dispersed, nothing against the persecution of the Church in Hungary, in Czechoslovakia, in Poland, nothing against the outrages offered to Cardinal Wyszynski and

hundreds of bishops. (They are all spies and saboteurs, cried Sereni.) I have here a volume with the names of thousands of martyrs of this persecution. Perhaps you are too short-sighted to see beyond a local incident which you have exaggerated into an act of persecution. We have wider horizons; we see the universality of the race and the rights of the human person wherever he may be.

Sereni had said that the Catholic influence on an Italian paper was influence of a foreign state. Magri took up that point next. To say such a thing, Magri continued, is to show that you, Senator Sereni, are hopelessly "foreign" to Italian tradition. The tradition of Italy for two thousand years has been Catholic. Did you never hear of the Italians: Ambrose, Gregory the Great, Thomas of Aquin, Dante Alighieri? Did you never hear of the Catholic tradition that has raised to heaven the campanile of Giotto in Florence and that marvel of art and architecture, the cathedral of Orvieto, the Catholic tradition that has traced a smile of ineffable beauty on the Madonna of Raphael and quickened cold marble to show forth the inexpressible sorrow of the Pieta of Michaelangelo? And you say that the Italian paper in harmony with that tradition is under the influence of a foreign state!

We noted, Senator Sereni, the supreme scorn and sarcasm with which you called the Vatican a "foreign state." Have your way then. Tell the Italian people that the Vatican is a foreign state. It is a state that has its

The Liguorian

throne beneath the cupola of Michael-angelo. And on that throne, as you know well, there sits a sovereign who is a Roman of this our Rome — sovereign who did not dream of abandoning Rome when attacks and bombardments threatened its destruction — a sovereign towards whom many of your own companions were forced to testify their esteem and gratitude — a sovereign whose white robe was stained with the blood of the dead and the wounded to whose aid he hastened at San Lorenzo — a sovereign, as well you know, who now lies prostrated by his super-human labors to bring peace to the world — a sovereign to whom hundreds of millions of Catholics and hundreds of millions of non-Catholics look for help in this tragic hour. And so, honorable colleague, to this “foreign sovereign” goes the gratitude, the affection, of the Italian people, of this Rome of which he is called the saviour, “*Defensor Civitatis.*”

On Humanizing Labor:

In an informal talk to a group of American foundrymen the Pope had some significant remarks to make about the essential human element in the labor-capital relationship:

“You have come, gentlemen, from your International Foundry Congress in Paris, and we are happy to express a word of welcome to you, too, of encouragement.

“It is gratifying to observe that the delicate and critical problem of human relations in factory, foundry and office is coming to occupy the attention it merits in your meetings with fellow-foundry-men abroad. These increasingly frequent and cordial contacts between the representatives of medium and small private business, beset the world over with common problems at the human, especially the family level,

cannot but make for improved techniques of production and distribution.

“On one controlling condition, however, that you put first things first at the office as you do at home. Some years ago our predecessor of happy memory had to express the bitter lament that ‘matter comes out of the factory ennobled, and men too often debased.’ Now, the factory, before it is a moulder of metal, is, like every human association, a moulder of men. To animate the industrial group or unit there is the soul of the worker, employer as well as employee, with all its human hopes and fears, its noble destiny, its inalienable prerogatives.

“Security and efficiency in a business are the return paid on a sense of justice and amity that reigns among those who unite their human effort, and often their heroic courage, to build it and keep it what you Americans call a ‘going concern.’ Need we remind you once more that profit margins, wages and production schedules are all a function of human activity, the human rights and sensibilities involved, and it is not the other way around.

“We trust you will have been heartened to find your European colleagues at one with you in their determination to resist valiantly that depersonalizing process, a barbarous word for a barbarous reality, which threatens today much more than economic values.

“May the blessing of the Lord of life and love, which we gladly impart to you, as to your working-staffs and dear ones, enlighten your minds and steel the resolution of your hearts and hands for that glorious human venture ahead, the reconstruction of a Christian social order for your generation and that of your children.”

Inside Information:

Repeatedly the Holy Father, in his

The Liguorian

addresses to various groups of pilgrims, some of them representing quite specialized fields of activity, surprises those present by his information on little-known phases of their work.

Thus to a group of paper-makers representing ten different nations who, on the occasion of an international meeting, came to pay their respects, the Pope said:

"Gentlemen, we are happy to welcome you. . . .

"Contrary to popular belief, paper-making existed long before the invention of printing. Two hundred years before Christ a Chinese inventor produced the first formulas for paper-making. From China the historian can trace the industry step by step through Turkestan and North Africa, from whence the Arabs introduced it into Europe towards the end of the twelfth century . . ."

Dedication Renewed:

The Italian city of Florence, dear to all lovers of art and literature, has been in the Italian headlines of late, largely because of its very Catholic action of renewing an ancient consecration.

Osservatore Romano notes the fact and tells the story of how it came about.

At one time long ago Florence was a sovereign, independent state. But in the troubled fifteenth century it was far from being a peaceful state. Wars with neighbors and among rival aspirants for the government succeeded one another in wearying succession.

Finally in desperation the citizens met in plebiscite and chose our Lord Jesus Christ as king and ruler of Florence, and His blessed mother as queen. On February ninth of each year this act was commemorated by a procession from the church of the Annunciata to the cathedral (the celebrated Duomo).

In the course of time the custom fell into disuse.

The present mayor of Florence, however, in view of present difficulties, and especially the threat of communism, decided to imitate his predecessor of four centuries ago and, just as it was done for the last time in 1529, repeated the words of the dedication and consecration of the city to Christ and His mother.

Unchanged Enmity:

The *Osservatore Romano* within recent months published a number of authentic statements from the leaders of Masonry showing quite clearly that the Grand Orient is still bitterly inimical to the Catholic Church.

One of these leaders expresses his deep regret that many democratic countries, in their fear of communism, have become friendly to the Church, and he goes on to make use of the old canard which some in our own country have echoed, that "communism follows methods as detestable as the Vatican."

He notes with sadness that in Europe, in America, and to some extent in Asia, the high military leaders are joining hands with the Church to "defile and finally suppress the liberty which the people have gained by their patience, their sweat and their blood." The only refuge from this "pestiferous scourge" is, he states, Masonry.

Another Masonic writer in one paragraph lauds Masonry as the one great defender of liberty; in the next he urges Frenchmen to pass a law driving out of the country every citizen who uses his or her liberty to become a priest, or a member of any religious congregation.

To balance these distorted statements, issue after issue of the paper is filled with letters and telegrams to the Pope from assemblies of bishops in

The Liguorian

every country this side of the Iron Curtain offering him condolence on the pain his paternal heart must suffer because of the inhuman tortures inflicted on his children by the communists.

Glory of Virginity:

In his recent Encyclical Letter, "Sacred Virginity," the Pope praises married persons who lead virtuous lives and declares that they can do great good wherever they are. But, he contends, those who renounce their right to marry in order to devote themselves wholly to the love of God and the service of their neighbor choose a more perfect state. He says it is possible for them to live purely as celibates because Our Divine Saviour has given them the means to do so: continuous vigilance, constant prayer and the frequent use of the sacraments of confession and communion. It is wrong to try to prevent them from following this higher calling. Christian parents should foster such vocations, and Christian homes should produce them. How could a St. Francis Xavier, a St. Vincent de Paul, a St. John Bosco, a St. Frances Cabrini have accomplished their great works if bound and restricted by the cares of a family of their own?

Hungary's Devotion:

Every day during the Marian Year devout pilgrims from near and far pour into the ancient Basilica of Saint Mary Major to pray and sing before the venerated picture of Mary, Protectress of the Romans. One of the principle intentions which the Pope recommends to these prayerful pilgrims is the welfare of the persecuted Cardinals, bishops, priests, sisters and people behind the iron curtain — "The Church of

Silence."

The turn came for Cardinal Mindszenty's Hungary. Monsignor Julius Magyary, Domestic Prelate to His Holiness, celebrated the Mass. Exiled Catholics from all the countries behind the Iron Curtain gathered around the altar and, with filial confidence, prayed to Our Lady for her dear Hungary. The very first King, St. Stephen, had consecrated the country to her and had laid at her feet his crown and royal sceptre. From then down through the centuries Mary was dear to the hearts of this strong, brave people. Their courage, fidelity to the faith and loyalty to the Vicar of Christ, in the face of so many and such violent persecutions, is a visible proof of her powerful intercession.

How to Persecute Religion:

In public discourses as well as in private conversations Marshal Tito loves to return to the question of "religious tolerance." He says this tolerance flourishes in Jugo-Slavia, and every man is free to worship according to his own conscience.

After he had, on trumped-up charges, broken the treaty (Concordat) with the Holy See, he summoned the bishops to a meeting. He showed them, if they would use their authority to bring the Catholics to applaud and promote atheistic communism, he would confirm the bishops in their offices and grant "full liberty" to the Catholics. When the bishops naturally refused to betray their trust and go along with such a program, Tito protested that it was the unwarranted interference of the Vatican that stood in the way of sweet peace and harmony in the communist republic.

The man whose ship comes in usually finds most of his relatives at the dock.

Sideglances

By the Bystander

Perhaps no controversy has ever become more acute or taken more space in newspapers and magazines in America than that of how and how not to rid the country of communists, especially from positions of influence in any form of public office or industry. The controversy is acute because there are problems connected with the issue that are complicated and intertwined. This comment is not going to be a taking of sides between the presently opposing schools of thought and action that are receiving so much attention. On the one side are Senator McCarthy and his supporters; on the other side are those who see in him and his supporters a menace and an evil. Too many, we believe, of those who have become vociferous followers of one side or the other, have done so without considering angles of the problem involved, a knowledge of which would restrain extremism or fanaticism in any form. If the right side were indisputably clear, all right-minded Americans would already be on it. If the wrong side were obviously all wrong, nobody would be on it. There are good, honest, intelligent men on both sides, and that must induce every reasonable bystander to search for concealed and confusing complications in the issue.

The first and most important consideration in the whole matter is that there are right reasons and wrong reasons for being opposed to communism. The right reasons are four in number, all of them interrelated, in the sense that to understand one of them correctly would be to understand the others as well. The four reasons that make com-

munist an evil and dangerous thing are, 1) that it is anti-God and anti-Christ; 2) that it is anti-morality as represented by the eternal natural law; 3) that it is anti-private property as this is a natural right of human beings; 3) that it is anti the true concept of government as the servant and not the master of the people. Anybody, therefore, who recognizes the existence and the authority of God, who accepts Jesus Christ as the Son of God and the teacher and redeemer of the human race, who realizes that he and all men are bound by eternal laws on fidelity to which the welfare of the world and his eternal salvation depend, who knows that the right to private property on the part of individuals is but an extension of their inalienable right to life, who grasps the principle that government cannot give and cannot take away but is bound merely to safeguard the rights of individual citizens — anyone who is convinced of these truths, must be against communism. He must see in it the contradiction of everything that makes society sound and individuals capable of achieving both their proper temporal and eternal destinies. He will see this so clearly that he will be uncompromising, energetic and persevering in his effort to thwart communism and to convert communists to the truth or to render their machinations ineffective.

At this point the situation immediately becomes complicated by the fact that there are many Americans who are against communism for the wrong reasons, or who have no concept of the right reasons for being against it. There are Americans who are against communism for patriotic reasons only; it is opposed to America; therefore it must be wrong. There are those who are opposed to communism because it threatens their own selfish interests; they have a great deal of property; they are not too concerned about the obligations that go with the right to private property, nor even about the in-

The Liguorian

terconnexion of this right with other human rights and duties; communism proposes to take away their property, and so they hate it with a great hatred. There are those who oppose communism because they profess to love democracy, but who have rejected all the principles that make democracy worth cherishing, supporting and defending. Thus the entire class of agnostic liberals in America, who recognize no God, accept no eternal moral law and no immortal destiny for man, are poor defenders of democracy against communism. Indeed, a solid case could be made out for the fact that any of the three classes of Americans here mentioned is actually helping communism spread through the world. Communists can give as good and even better reasons for their system than these people can give for democracy. If there are no solid, eternal principles on which the issue can be resolved, motives of expediency will win out in the end, and such motives may as easily favor communism as democracy.

A further complication of the problem arises from the neglect of a wise directive of Pope Pius XI in his encyclical on atheistic communism. Half of that encyclical was devoted to an exposition of the false principles of communism; the other half was a plea to the peoples of the world to do away with the seed-beds of communism, viz., poverty, exploitation, injustice, maldistribution of the wealth of the world. There are too many persons who have read the first half of that encyclical and then rushed into action against communists, without reading or reflecting on the second half at all. It is true that the Pope stated that, because of its evil principles, no Christian can ally himself with communism, and that every Christian must oppose it. But the Pope added that there will be no effective opposition to communism without a simultaneous effort to raise the poor and the underprivileged and the dispossessed. The only truly effective opponent of communists,

therefore, is one who is as concerned about bettering the condition of the world's poor as he is about putting the finger or the manacle on communists.

Again, there is the complication that arises from the fact that many of those whose education has deprived them of principles concerning God and morality and eternal rights, duties and destiny, who have been among the exploited masses or instinctively sympathetic with them, have at one time or another looked to communism as a solution for the inequalities in the world. Some of these were soon disillusioned by contact with the reality of communism in action; others are not yet disillusioned. The great problem is to recognize a true conversion among the former, and to see the possibility of such a conversion among the latter. There is a common tendency to dub anyone who has ever flirted with communism, or been a fellow-traveler, or who is not too sure now that communism does not have something to offer the world, a crook, a saboteur, a menace or enemy. It is forgotten that many of the educational institutions of America, from grade school all the way up to universities have given these people no background for judging communist principles in a sane way. They ignore God, or directly teach that he cannot be known; they all but ridicule the idea that there is anything like an eternal natural law binding on all at all times; they teach or even suggest nothing about the eternal destiny of every individual with God. Without these, its essential props, democracy is built on sand; it is the best house in the world only till a better is found. The surprising thing is, not that there are many Americans who have flirted with communism, but that there are not many, many more. Perhaps it is because so many have loyalties to the Christian foundations handed down to them in their very blood, without knowing what those foundations are.

The Liguorian

Finally there are the out-and-out communists, imported and naturalized or native, who have sold their souls to the devils of tyranny, atheism, immorality and class warfare. These are real enemies of America and of all countries that retain a residue of Christian principles in their make-up. They want to destroy God and Christ and religion and morality. They want to liquidate the private property of rich and poor alike. They want to rule the world. They are diabolically energetic and clever. They can worm their way into places of trust in government and places of unique importance in industry. They are not numerically many, but they are as fanatically dedicated to their goals as any group in history. The problem for America is to render them harmless without violating her age-old respect for the civil rights of individuals, and without using the totalitarian weapon of condemning accused citizens without proof or trial. These intrinsically American necessities greatly complicate the work of those whose business it is to rid the land of traitors and enemies.

•

What should be the attitude of an intelligent Catholic American concerning the job of clearing the country of communists?

It can be summed up under several principles. 1) He should be stronger than anyone in his conviction that real communists should be treated as the greatest criminals because he knows better than anyone else how directly opposed communism is both to the basic principles of democracy and to natural and revealed religion. 2) He will be patient with the intellectually bankrupt Americans who in their entire schooling have never been given a glimpse either of the true foundations of democracy or a sensible analysis of the evils of communism. 3) He will be, because of his realization of the complications, slower than anybody else, a) to accuse others of communism without adequate evidence; b) to doubt the sincerity of conversions from communism, especially when they are accompanied by a turn to true personal religion; c) to give up hoping, working and praying for the conversion of individual communists, on the principle that there must be no despairing in the task of bringing lost souls to God; 4) he will never forget that for every direct attack he makes on communism and communists, he must spend an equal amount of energy on exercising his influence to lessen the vast difference between the "haves" and the "have-nots" in his own and all the other countries of the world.

Who is the Missionary?

For a child: He is the long-bearded priest who goes to far-away places and lives with primitives.

For a materialistic person: He is the man who has lost his mind.

For a communist: He is an agent of capitalism and a spy of the Vatican.

For a mother: He is the son of another mother, who has left his home to assist children of other mothers, poorer than his own family.

For a cloistered nun: He is a priest burning with love for God, who wants to share his love with millions of other souls.

For his confreres: He is the most generous apostle in their community.

For an old missionary: He is a man who will carry on the work he had to leave unfinished and who needs the help and prayers of everybody to complete it.

NOW FOR YOU, WHO IS HE???

Herald-Citizen



Catholic Anecdotes

No Man's Invention

Daniel Sargent, poet, historian, biographer of note and author of more than a dozen books once said: "Since I have read Dante, I cannot help thinking that someday I will become a Catholic."

During his service in World War I he was brought face to face with the universality of the Church: in every country it loomed up as the central fact in the history of Europe. The work of the Catholic chaplains made a deep impression upon him.

"They went about their work unself-consciously," he writes, "bringing with them not their virtues but God's sacraments. They did not stand with their own personalities between the dying men and God. I had caught sight of the divinity of the Church, not in a book, but in a drama of which I was a part. From then on, the Catholic Church became vivid and living about me."

He attended midnight Mass on Christmas Eve in a little chapel in Monastir and discovered then and there that this sacrifice is no invention of men but is God's own act—Christ offering Himself as the Victim for the sins of men. Daniel Sargent became a Catholic on Palm Sunday in 1919.

The Sentinel

Right Up Front

Among the memories of Father James Madden, Chaplain with the American forces in Korea, the conversion of R. A. Smith, a Negro boy from New York City is the most vivid and best remembered of all.

Mr. Smith was very sincere, reports

Father Madden in the *Colored Harvest*. Always a quiet character, he'd step right up front when on patrol and insist on being point man.

He received his first Holy Communion at the Mass I said out in the open. All the Catholic men of his company were there. He knelt for about ten minutes, making his thanksgiving. Then he walked up the hill, with his hands joined, completely absorbed. As he passed by, you'd see men taking their helmets off and making the sign of the cross. He was killed that night, the target of a direct hit as point man.

This Is Faith

Father Francis Woods, S.S.C., voted an "Honorary Sergeant" by the Marines in Korea, tells of the intense love of the people for the Blessed Sacrament in the little village of Sagari, which is now without a church.

When he was arrested by the Japanese in 1940, they refused to give him permission to remove the Host from the tabernacle in the small church and he was forced to go to jail, leaving the Blessed Sacrament without protection. Father Woods had a teacher in Sagari named Paul Su who managed to get the church and tabernacle keys and one night removed the ciborium which he wrapped in an altar cloth.

One morning in 1941, a weary and mud-stained man appeared at the door of an elderly Korean priest, carrying a little bundle as though he were almost afraid to hold it, and extending his arms said: "Father Rhee, I have brought this for fifteen miles across the mountains to you. It is the Blessed Sacrament."

Pointed Paragraphs



American Profession of Faith

A new regular United States stamp has been issued, the first non-commemorative stamp to bear a religious legend and symbol. Since it is an eight-cent stamp, it will be widely used for the first ounce of regular international mail, and will carry the message of America's faith to many nations of the world.

The new stamp embodies two ideas, one definitely religious, the other derived, in its proper sense, from religious concepts. Around the head of the statue of liberty are engraved the words, "In God We Trust." Beneath a half length reproduction of the statue of liberty is the one word "liberty."

A very definite idea of what these two words, "trust" and "liberty" mean is necessary if the stamp is to have real meaning, first for Americans, and then for the citizens of other nations of the world.

Trust in God means nothing other than the primary virtue of hope. If we Americans truly trust in God, this means that we hope, first, to attain the happiness of heaven through the merits of Jesus Christ, but on condition that we believe in Christ and use the means of grace offered by Christ. Subordinate to that hope is our trust that God will provide us with whatsoever material and spiritual means are necessary to assist us in the task of working out

our salvation.

Our trust in God would be futile, therefore, if it were concerned solely with expecting God to keep our nation strong and prosperous, with no thought of any goal that God wants individual Americans to attain after their death. Indeed, real trust in God implies the idea that we want God to help us all to save our souls even if that require that He put us through great trials here on earth.

The idea of liberty is derived from the essential notion of hope. If individuals are created to win heaven, and must observe certain commandments to do so, and need certain religious helps along their way in life, they must be left free by governments to do the things they were created to do. Government may limit or take away the freedom of an individual only if that individual is unjustly interfering with the rights and duties of other individuals.

The primary notion of liberty, therefore, as applied to a form of government and the spirit of a people, is that individuals have the right to work out their eternal destiny with God. All lesser freedoms, such as those of speech, of assembly, of the ballot, of education, stem from the first and greatest, that of living and acting as the adopted children of God and the heirs of heaven.

We hope that these ideas will come to the minds of many Americans whenever they see the stamp with the words "In God We Trust," and "Liberty."

For Travelers

A great service has been done for Catholics who travel a great deal, and even for those who make one or the other trip a year into unfamiliar parts of the country. Eileen O'Hayer, of *Extension* magazine, has compiled a

complete guidebook, giving the times of Masses, confessions and extra services in almost every Catholic Church in the United States, Canada, Alaska and parts of Mexico.

This book is the answer to many a pastoral problem that could not be solved before without great difficulty. People would come to their pastor and tell him that they were going to Okenofee Lake, Wisconsin, for their vacation, and ask where or when they could attend Mass in that neighborhood on Sundays or weekdays. Of course he did not know offhand, and could not find out without great trouble. Now, with a map and this book, the people (or the pastor) can quickly find out everything about Catholic services anywhere on the North American continent.

The book makes excuses for missing obligatory Masses less cogent. Catholics cannot say that there was no way of finding out when or where Sunday Masses could be attended while they were traveling and that therefore they were excused. There is a way, with this book at hand, or on file in their parish rectory.

Also Catholics who are in the habit of attending some favorite novena devotion each week will be able to learn where the same devotions are conducted in any part of the land.

We are sure that all pastors will want a copy, as well as individuals who travel considerably. They can obtain a copy by sending two dollars to *Extension*, 1307 S. Wabash Ave., Chicago, 5, Ill., and asking for The Catholic Travelers' Guide.

Job for Parents

Many publications, both Catholic and secular, have been coming out recently with strong remonstrations against the comic book curse, and demands that something be done about

it by civil authorities. Even the United States Senate has been holding discussions on the problem.

We are not blind to the objective obligation of civil authorities at various levels to do something to protect children against the instigations to violence, fraud, crime and sexuality that are so freely offered them in many of the so-called "comic" books printed and published today. Nor are we blind to the difficulties connected with actually getting them to do something.

Try to induce civil authorities to clamp down on anything published, no matter how harmful or downright corruptive, and a legion of voices will be raised in unreasoning defense of freedom of speech, freedom of publishers, freedom of youth and even childhood to walk into any fire.

In the face of these difficulties, we feel that the only effective job of saving children from bad "comics" must be done by parents. They have a right given them by the natural law, and a duty imposed directly by their Creator, to protect their children from any danger, physical or moral. They should weave a protective screen around their children from many of the vicious children's publications that are on the newsstands today.

This means that no mother or father should ever give money to a child and permit the child to go by itself to a newsstand and buy any comic book it wishes.

It means that mothers and fathers should not countenance an indiscriminate borrowing or exchanging of "comic" books on the part of their children with their neighbors and friends.

It means that parents themselves should carefully examine individual "comic" books before giving them to their children to read.

The Liguorian

It may be said that this is making life pretty hard for parents. It is not hard for those parents who begin early to train their children in obeying them as to what they should read. As for those who for a long time have been permitting their children to look at and read any comic book they can lay their hands on, of course it is hard to make an abrupt change in the habits of those children. Hard or not, a lot depends on it, and the parents will suffer as much as their children if the latter are corrupted by bad reading.

4th of July

There is an old saying, "It is a glorious thing to die for one's country." Dying for one's country is patriotism in its highest form. Patriotism is a virtue. It should be practiced by all citizens who have a regard for morality.

But how many sins are not committed in the name of patriotism! Murders, robberies, imprisonments, slanders. Hitler did the awful things he did in the name of patriotism. The communists do the awful things they do in the name of patriotism. Some Americans, who refuse to give God a place in the education of youth, do this in the name of patriotism.

Then there are the organizations, societies, crusades and innumerable bunds and bandings together that spring up like weeds and consecrate themselves to the saving of the country, always in the name of patriotism, but generally dedicated to the destruction of a certain segment of the citizenry of the country.

Those who insist on a continuation of the segregation of and discrimination against Negroes, who call these people "niggers" and refuse to allow them to live where they will are not patriotic. Those who insist on keeping the Mexicans and the peoples of the

far Eastern countries, who have now become citizens of America, "in their place," as they say, by which they mean in the place of a second rate citizen, are not patriotic. Those who hate Jews, Catholics, Protestants and act accordingly, are not patriotic.

Patriotism in a sense is charity. It is charity towards all the citizens of a country for the sake of the preservation of the country. Patriotism takes in more than this, of course; but it surely takes in at least this much. An uncharitable man can hardly be a patriotic man. He is a hypocrite, just as is the communist when he talks about the dictatorship of the proletariat and then keeps all the power for himself. He should not wax eloquent about America on the 4th of July. If he does, the founding fathers of America will turn over in their graves.

Vacation

More than one subscriber of THE LIGUORIAN will be on vacation or on the point of going on vacation when the mail man delivers this month's issue of the magazine. The tendency will be to forget about Catholic reading during the days or the weeks of relaxation. The tendency may be on the part of some to forget about all things Catholic as though vacation meant a giving up of everything spiritual that is done in the course of the work-year.

THE LIGUORIAN is not written for the months of the year when distractions such as those offered by vacation do not interfere with one's convenience in reading the kind of literature that can promote right thinking and right living. THE LIGUORIAN is written for life, and therefore for the vacations of life as well as for the work-periods of life.

In fact the whole purpose of THE LIGUORIAN is to emphasize the true

The Liguorian

purpose of life. What is the true purpose of life? To know, love and serve God in order to be happy with him in heaven. The true purposes of life are not to be careful of one's health above everything else, or to have a good time whenever the opportunity offers as the opportunity is offered during vacation. One must be just as conscientious in pursuing the knowledge, the love, the service and the possession of God during July and August as during January and February or any other month of the year.

It is the hope of the editors of THE

LIGUORIAN that those who subscribe to the magazine and who are about to leave for their vacation will take the month's issue along with them and even go to the extent of dipping into it in between their dipping into the sea or the lake. They will be reminded when one needs reminding the most that there is no vacation from God, that there is no time in life when one may slip off the path of life and spend a few weeks or even days sowing wild oats. THE LIGUORIAN may be a means of helping them to avoid mistakes that otherwise they would make.

Good Working Climate

Father John Monahan in the *Labor Leader* outlines a number of conditions which he says are important in order to produce "the climate of a good industry." To us they seem to constitute both good sense and good business:

1. The dressing rooms of the workmen ought to be comfortable, and the management should cooperate to see that their work clothes are abundant, warm and dry.

2. The washrooms should be clean, with an abundance of warm water and soap.

3. There should be a supply of drinking water near the working place.

4. Opportunity should be afforded the men to get warm coffee at reasonable intervals. The time consumed to drink coffee will increase production and raise morale. The short rest period will be an opportunity for management to get nearer the men.

5. The matter of smoking should be determined by a joint conference between management and labor.

6. The men should be informed about the identity of their supervisors. Men like to know who their bosses are. This might be done by bulletin information, much better by personal introductions.

7. The management should know the men by personal contact: should know their Christian names and the years they have worked for the firm. There is nothing like a party once in a while to take the ice out of personal relationships. It is easy to understand people we know. There is no understanding of people we don't know.

8. In actual operation, the company to the public is the men the public meet. The efficiency, courtesy and dispatch of the men the public meets establishes good will for the company. These men should be made to feel the importance of their work by word and wages.

Leisure is the spare time a woman has in which she can do some other work.

T. J. McInerney



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST

Introduction (Cont.)

Knowing that His hour had come for leaving this earth, our most loving Saviour desired, before He went to die for men, to leave us the greatest possible mark of His love. This was the gift of the most Holy Eucharist.

St. Bernardine of Sienna remarks that men remember more the signs of love shown them in the hour of death. Friends will frequently, therefore, leave to those persons whom they have loved some gifts, a garment or a ring, for instance, as a mark of their affection. But Jesus has not left us merely a garment or a ring, but His own body, His blood, His soul and divinity, His whole self.

In this sacrament Jesus Christ desired to pour forth all the riches of His love for men, doing so on the very night on which they planned to put Him to death. Rightly, therefore, has this sacrament been called by St. Thomas "the sacrament of love, the pledge of love." It is the sacrament of love — for love alone was the motive which induced Jesus Christ to give us Himself. It is the pledge of love — for had we ever doubted this love, we should have in this sacrament an assurance of it. Here are embraced all the other gifts bestowed upon us by our Lord — creation, redemption, predestination to glory. So that the Eucharist is not only a pledge of the love of Jesus Christ, but of paradise itself,

which He desires to give to us.

When Jesus Christ revealed to His disciples what He desired to leave them, they could not bring themselves to believe it. They left Him saying: "How can this Man give us His flesh to eat? This is a hard saying and who can believe it?" But that which men could neither conceive or believe, the great love of Jesus Christ has thought of and accomplished. "Take ye and eat; this is My body," He said to His disciples, and through them to all of us. "This is not mere earthly food. It is Myself, giving Myself entirely to you!"

Now behold the desire with which Jesus Christ yearns to come into our souls in Holy Communion. On the night on which He instituted this sacrament of love, He said to His disciples, "With desire I have desired to eat this pasch with you before I die." And in order that everyone might easily receive Him, He desired to leave Himself under the appearance of bread. For if He had left Himself under the appearance of some other food, a rare or costly one, the poor would have been deprived of Him. But no, Jesus would hide Himself under the form of bread, which costs but little and can be found everywhere, in order that all in every country might be able to find and receive Him.

To incite us to receive Him in Holy

Communion He uses every manner of persuasion. He commands us: "Take and eat, this is My body." He holds out to us the promise of heaven: "He that eateth My flesh has life everlasting." "He that eateth this bread shall live forever." And still more, He even threatens us with hell and exclusion from paradise if we refuse to communicate: "Except you eat the flesh of the Son of Man, you shall not have life in you." All these invitations, promises, threats, proceed from the great desire He has to come to us in this sacrament.

But why is it that Jesus Christ desires so ardently that we receive Him in Holy Communion? It is because friends who really love one another would like to be so united as to become almost one person. This is what the infinite love of God for men has done. He would not only give us Himself in Heaven, but even in this life would permit men to possess Him in the most intimate union possible, by giving Himself, wholly and entirely, under the appearances of bread in this sacrament. It is true, we do not see Him, but He sees us, and is there really present. He is present that we may possess Him. But He hides Himself from us to make us desire Him. And as long as we have not reached our true country, Jesus will desire to give Himself wholly to us and to remain united with us.

He could not satisfy His love by giving Himself to the *human race* by His incarnation and by His passion. He desired to find a way whereby He might give Himself entirely to *each one* of us in particular, and for this end He instituted this sacrament of the altar. In Holy Communion Jesus unites Himself to the soul and the soul to Jesus. It is not merely a union of affection, but a true and real union. How delighted He is to be united with our souls! On one occasion He personally

expressed that delight, exclaiming to His beloved servant, Margaret of Ypres: "See my daughter, the beautiful union which exists between Me and thee: come, then, love Me, and let us remain united in love and let us never separate again."

We should, then, be persuaded that a soul can neither do, nor think of doing, anything which gives greater pleasure to Jesus Christ than to communicate frequently. This reception should be with dispositions suitable to the great Guest Who is about to be received. Notice that I have said *suitable* dispositions, not *worthy* dispositions. For if worthy dispositions were required, who could ever communicate? Another God would alone be worthy to receive God. By suitable dispositions I mean such as become a miserable creature clothed with the unhappy flesh of Adam.

We should understand, as well, that there is nothing from which we can derive such profit as from Holy Communion. The eternal Father has made Jesus Christ the possessor of all His own heavenly treasures. Hence, when Jesus Christ comes to a soul in Communion, He brings with Himself boundless treasures of grace.

In the first place, as the Council of Trent teaches, Communion is that great remedy which frees us from venial and preserves us from mortal sins. It frees us from venial sins because, according to St. Thomas, a man is excited by means of this sacrament to make acts of love by which venial sins are forgiven. And it preserves us from mortal sins because Communion increases grace which will preserve us from great faults. Hence it is that Innocent III says that Jesus Christ delivered us from the power of sin by His passion, but that by the Eucharist He delivered us from the power of sinning.

The Liguorian

More than all others this sacrament inflames our souls with divine love. For the God of love is a consuming fire banishing all earthly affections from our hearts. For this purpose, to spread the fire of God's love, the Son of God came upon earth. And, oh, what flames of love does not Jesus Christ light up in the heart of everyone who receives Him devoutly in this sacrament. St. Catherine of Sienna once saw the Host in a priest's hands appearing as a globe of fire. The saint was astonished that the hearts of all men were not burned up, and, as it were, reduced to ashes by such a flame. Such brilliant rays issued from the face of St. Rose of Lima after Communion as to dazzle the eyes of those who saw her, and the heat from her mouth was so intense that a hand held near it was scorched. It is related of St. Wenceslaus that by merely visiting the churches in which the Blessed Sacrament was kept, he was so in-

flamed with love that his servant accompanying him did not feel the cold, if, when walking on the snow, he trod in the footsteps of the saint.

Some may say: "But this is the very reason why I do not communicate frequently, because I see that I am so cold in the love of God." Gerson answers such a one by saying: "Do you, then, because you are cold, willingly keep away from the fire? Rather because you feel yourself cold, should you so much the more frequently approach this sacrament, if you really desire to love Jesus Christ." "Although it be with lukewarmness," wrote St. Bonaventure, "still approach, trusting in the mercy of God. For the more one feels Himself sick, the greater need has he of a physician." In a similar manner, St. Francis de Sales advises: "Two sorts of persons ought to go frequently to Communion: the perfect, in order to remain so, and the imperfect in order to become perfect."

Profit From Profanity

Few more lurid towns existed in this hemisphere back in the 1620's than the town of La Guaria, Venezuela. Priests decided that a church was badly needed there but could not think of any way to raise funds with which to build it, for all the money of the inhabitants seemed to go for drink, knives and fast living.

The padres were convinced that it was the most blasphemous spot on the face of the earth and one day, after praying for guidance, one of them sighed: "If we only had a gold piece for every curse uttered here."

The idea took hold. It was proclaimed that everyone would be fined every time he cursed, and that the amount would vary with the gravity of the imprecation. Enough money was finally collected to commence to build a church which, when completed, was nicknamed by the inhabitants of La Guaria, La Iglesia de la Santisima Caramba, The Church of the Most Holy Damn!

Methuselah ate what he found on his plate,
Unworried by troubles or fears;
Lest his health should be hurt by some fancy dessert,
And he lived over nine hundred years.

Quote



Conducted by Thomas Tobin

CATHOLIC AUTHOR OF THE MONTH

Herbert Ellsworth Cory 1883-1947

I. Life:

Herbert Ellsworth Cory was born in Providence, Rhode Island, in 1883, the son of Benjamin Herbert and Ella Cook Cory. His parents were descendants of the pilgrims and were members of the Congregational Church, in which Church their son was raised. It is interesting to note that Mrs. Cory had passed from Congregationalism to Anglicanism and was about to begin instructions in Catholicism when she died. A love of the classics was instilled in Herbert at the famous Providence Classical High School. After finishing his high school studies he entered Brown University, which awarded him the degree of Bachelor of Arts in 1906. Four years of graduate study in English Literature at Harvard brought him his doctorate in philosophy in 1910. After receiving the doctorate Mr. Cory taught for eight years at the University of California. In 1918 Dr. Cory went to Washington to become a member of Felix Frankfurter's War Labor Policies Board. In his spare time he studied biology and psychology at John Hopkins University in Baltimore. It was here that Dr. Cory shed his agnosticism and regained a belief in a personal God. In 1922 he married Ethel Duncan Morton, and after her death he married Mary Maloney Austin. Since God did not bless their marriage with children, they adopted five, two girls and three boys. In 1923 Dr. Cory went to the University of Washington to conduct a series of courses on general culture. His

home was always open in the evenings to the students who came to him in search of truth, especially religious truth. One of his former students, Father James B. McGoldrich, had the happiness of baptizing his former professor in 1933. Gonzaga University awarded Dr. Cory the De Smet medal, annually given to an outstanding Catholic layman in the Pacific Northwest. Dr. Cory died on February the first, 1947.

II. Writings:

Not many of Dr. Cory's books would interest the general reader. *Edmund Spenser, The Intellectuals and the Wage-Workers*, and *Progress, Delusory and Real*, are three of his early books. *The Significance of Beauty in Nature and Art* was published after his death.

III. The Book:

The Emancipation of a Freethinker, the story of his conversion, is the book that will cause Dr. Cory to be remembered. With a bare minimum of biographical details he traces his approach to the Catholic Church. After study in biology and psychology showed him the existence of God, his mind led him to the logical conclusion of this belief — the acceptance of the full revelation of God in the Catholic Church. Catholics who read *The Emancipation of a Freethinker* will understand and appreciate their faith more than ever before.

JULY BOOK REVIEWS

FOR THE YOUNG

Animals Under the Rainbow. By Aloysius Roche. 173 pp. New York, N. Y.; Sheed and Ward. \$2.75.

Mickey O'Brien. By Gerald Kelly, S.J. and Don Sharkey. 127 pp. Milwaukee, Wis.: Bruce Publishing Co. \$2.00.

His Name is Jesus. By Julia C. Mahon. 31 pp. St. Meinrad, Ind.: Grail Publications. \$2.00.

Little Saints. By Margaret and John Moore. 63 pp. St. Meinrad, Ind.: Grail Publications. \$2.00.

Father Aloysius Roche, the author of twenty-six books, has given us hours of delightful reading in his latest book, *Animals Under the Rainbow*. In his preface he tells us that after the deluge God promised that a universal flood would never again destroy men and animals from the face of the earth, and as a pledge of this promise God made the rainbow to appear. *Animals Under the Rainbow* retells the true or legendary tales of various animals which figured in the lives of the saints. The stories are well told and children and their parents will enjoy reading this book. The wood engravings of Agnes Miller Parker are exceptionally well done.

Two veteran story tellers, Father Gerald Kelly and Don Sharkey, combined their talents in a serial story in the *Young Catholic Messenger*. This novel for the young has been published under the title of *Mickey O'Brien*. Mickey is a typical boy who gets into plenty of scrapes but still manages to keep his ideals. Many adventures, a pleasing narrative, and moral lessons lead us to recommend *Mickey O'Brien* to young boys.

His Name is Jesus and *Little Saints* are two more examples of the union of narrative skill and illustrative talent that are being found in more and more juveniles for Catholics. *His Name is Jesus* is the story of Christ and Children; *Little Saints* is the picture story of a saint a month for the

young child.

SCIENCE FOR THE YOUNG

Science and Living in Today's World. By Sister Mary Raphael, S.S.J., M.A., and Sister Monica Marie, S.S.J., B.S. 416 pp. Garden City, N. Y.; Doubleday and Co. Inc.

This is the first book of a new science series which is based on Science-Health-Safety, the course of study published under the direction of the Catholic school superintendents of the state of New York. The present volume is intended to help eighth grade students become more familiar with the facts of science, especially those that apply to their lives. This new book is well edited, illustrated and written and should make an interesting and practical text for the eighth grade.

THE NEW TESTAMENT

The New Testament. Revision of the Challoner-Rheims version. 480 pp. St. Paul, Minn.: Catechetical Guild. \$.50 Paper Cover.

The Index to the New Testament and Topical Analysis to the New Testament. By Aloysius H. Seubert. 142 pp. San Francisco, Calif.: Universal Publication. \$10.00.

The Catechetical Guild are to be complimented on the excellent job they have done in preparing a fifty-cent, paper bound edition of *The New Testament*. The text is the revision made by American scholars of the standard Challoner-Rheims edition. This edition places the Bible within the reach of all.

Catholics are often bothered by a haphazard knowledge of the New Testament. Texts are not clear in their mind and they are not able to find the passage in the Bible. To help in the location of texts as well as to give a synopsis of the books of the New Testament Mr. Aloysius Seubert has compiled his latest book. This book will

The Liguorian

help the layman as well as the priest in his search for specific texts that are half remembered. The index is complete and accurate. It is unfortunate that the high cost of printing and the limited sale of Mr. Seubert's work have caused the high price. Perhaps future editions will bring it into the range of the ordinary person.

JEWISH CONVERT

Before the Dawn. By Eugenio Zolli. 209 pp. New York, N. Y. Sheed and Ward. \$3.25.

One of the interesting pieces of religious news after the war was the conversion of the former chief Rabbi of Rome, Eugenio Zolli. The press gave wide publicity to this news and was quick to point out that the great charity of the Pope to the Jews had played a great role in his conversion. But the book, while paying great tribute to Pope Pius XII, stresses the fact that the conversion was rather due to the Rabbi's great knowledge and love of Christ. *Before the Dawn* is not a complete autobiography, but a series of memoirs. There are sketches of his boyhood, his rabbinical studies, his discovery of the New Testament, his life under the Nazis in Rome, and finally his conversion. The simplicity and humility of the man are very evident in this memoir. Catholics will acquire a deeper insight into the problems of the Jewish convert and will meet one of the great religious leaders of our times by reading *Before the Dawn*.

LIFE OF PIUS XII

The World is His Parish. By Mary Fabyan Windeatt. Illustrated. 36 pp. Dayton, Ohio: George A. Pflaum. \$.15 per copy. Quantity discounts.

The talented pen of Mary Fabyan Windeatt has tried a new biographical medium, the "Comic Book" format. The full color pictures well illustrate the dramatic episodes from the life of Pope Pius XII. This booklet is well done and should interest the young as well as the old in the highlights of the career of the present Pope.

FIDES ALBUM

The Passion. 32 pp. Chicago, Ill.: Fides Publishers. \$.25.

The previous Fides Albums on *Baptism*, *Confirmation*, *Marriage*, the *Mass* and the *Priest* have won high praise from their readers. The Albums combine a well selected text with reproductions of beautiful pictures. This present Album on the *Passion* sketches the details of the life of Christ from the prophecy of His Passion to the Resurrection. This is another masterpiece that will instruct and edify the reader. The text is so packed with meaning that there is much food for meditation. Priests will find this Album of great use in the preparation of sermons on the Passion.

SURVEY OF CANA WORK

The Cana Movement in the United States. By Dr. A. H. Clemens. 54 pp. Washington, D. C.; Catholic University of America Press. \$.75.

Dr. Clemens, the director of the Marriage Counseling Center at Catholic University, has published the results of his survey of the Cana movement. Replies from chancery offices and Cana directors have made available a great deal of source material about the number, frequency and content of the Cana lectures. This is a good survey of an important movement. Priests and lay people interested in the Cana movement will find this booklet of value.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

Seven Years in Tibet—*Harrer*

A Kid for Two Farthings—*Mankowitz*

The Chip on Grandma's Shoulder—

Leavitt

G. P. A. Healy: American Artist—

DeMare

From Five to Nine—*McAndrew*

The Liguorian

The Newcomer—*Davis*
 Homes for the Braves—*Robsjohn-Giddings*
 The Clown: My Life in Tatters and Smiles—*Kelly*
 Far, Far from Home—*McKenny*
 The Second Conquest—*de Wohl*
 The Easter Book—*Weiser*
 More Murder in the Nunnery—*Shepherd*
 Murder After Hours—*Christie*
 Eyes of Boyhood—*Davis*
 Men of Colditz—*Reid*
 The Web of Subversion—*Burnham*
 Communist Close-Up—*Tortora*
 God and My Country—*Kantor*
 Padre Pro—*Royer*

II. Suitable only for adults:

A. Because of advanced style and contents:

Away All Boats—*Dodson*
 The Fool Killer—*Eustis*
 Aubrey de Vere: Victorian Observer—*Reilly*
 The Hand Produced Book—*Diringer*
 Cardinal Gasquet: A Memoir—*Leslie*
 The Complete and Authentic Life of Jesse James—*Breihan*
 A Doctor at Calvary—*Barbet*
 The Desperate Hours—*Hayes*
 Ford: The Times, the Man, the Company—*Nevins*
 Man's Unconquerable Mind—*Highet*
 The Twenty-year Revolution, from Roosevelt to Eisenhower—*Manly*
 In the Steps of Jesus—*Morton*
 The Life and Work of Sophocles—*Letters*
 No Other Gods—*Penfield*
 The Peacemaker—*Poole*
 The Tall Men—*Fisher*
 Bless This House—*Lofts*
 The Holy Foot—*Romanis*
 The Water and the Fire—*Vann*
 Sands of Mars—*Clarke*
 The Song of Ruth—*Slaughter*
 Shirt Sleeve Diplomacy—*Bingham*
 A Time to Laugh—*Thompson*
 The Gipsy in the Parlour—*Sharp*

Saints in Hell—*Cesbron*
 Guideposts to the Future—*Wilbur*
 The Secret Diary of Harold L. Ickes—
 Vol. II—*Ickes*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

Doctor at Sea—*Gordon*
 Mutant—*Padgett*
 The Coming of Conan—*Howard*
 Six Short Novels of Science Fiction—*Conklin*
 The Bright Sands—*Taylor*
 Lover Under Another Name—*Mannin*
 River in the Wind—*Pope*
 Charlemagne: The Legend and the Man—*Lamb*
 The Spider King—*Schoonover*
 Crimson is the Eastern Shore—*Tracy*
 Minutes of the Last Meeting—*Fowler*
 New Short Novels—*Aswell*
 Tidal Wave—*Simenon*
 Hail, Alma Pater—*Dubin*
 Of Whales and Men—*Robertson*
 The Far Shore—*Webber*
 David—*Bargellini*

III. Permissible for the discriminating reader:

But We Were Born Free—*Davis*
 Bhowani Junction—*Masters*
 Men and Sharks—*Haas*
 Letters to Milena—*Kafka*
 The Death of Kings—*Wertenbaker*
 The Myth of the Good and Bad Nations—*Wormser*
 Invitation from Minerva—*Cost*
 The Journey—*Smith*
 Tower of Ivory—*Fonseca*

IV. Not recommended to any reader

The Third Generation—*Himes*
 She Came to Stay—*Beauvoir*
 Smugglers' Paradise—*Were*
 The Image and the Search—*Baxter*
 The Devil's Brigadier—*Ryan*
 The Smoldering Sea—*Anderson*
 Never Victorious, Never Defeated—
Caldwell
 The Faiths Men Live By—*Potter*



Lucid Intervals

The new doctor was the only one available when Mr. Smith's wife was taken ill. He went upstairs to the patient's room but came down in a few minutes to ask:

"Have you a cork-screw?"

He took the tool and ran up the stairs a second time. Several minutes later he was back.

"Got a screw-driver?" he asked the anxious husband.

He bounded up the stairs again and almost immediately he was back.

"A chisel and a hammer, quickly," he demanded.

The distraught husband could stand it no longer.

"For heaven's sake, doctor," he begged, "what's the matter with my wife?"

"Don't know yet," was the reply. "Can't get my bag open."

A New Yorker went to the mountains for the first time. One morning he left the hotel and went for a walk. In a short time he returned, his clothes torn, his face and arms scratched and bleeding.

"What's happened to you?" the hotel clerk asked anxiously.

"A little black snake chased me!" the man cried fearfully.

"But that little black snake isn't poisonous!"

"Listen," replied the visitor, "if he can make you jump off a seventy-foot cliff, he doesn't have to be!"

Doctor: "Hmm, the case is one, I think, that will yield to a mild stimulant. Let me see your tongue, please, Madam."

Husband: "Doctor, I can assure you that her tongue doesn't need stimulating."

Salesman: "May I talk to you for just a few minutes?"

Prospective customer: "Yes, but not for long. I'm in a big hurry, and I'm a man of few words."

Salesman: "Fine. I have just what you need. Now these dictionaries I'm selling. . ."

The young lady had come to the pet store to purchase a dog.

"I like this one," she said to the clerk, "but his legs are awfully short."

"Short!" exclaimed the clerk. "All four of them reach to the ground, don't they?"

The sermon was about half over when a baby in the congregation started to cry lustily. The mother arose and hastily carried it down the aisle.

"Please remain, madam," called the minister. "Your child is not disturbing me."

"Well, maybe he isn't," the mother replied, "but you're sure disturbing him."

A naval officer on watch aboard ship, hearing weird noises coming from below, rushed angrily to the speaking tube and yelled:

"Is there a blithering idiot at the end of this tube?"

"Not at this end, sir," came the calm reply.

Mrs. Brown was complaining to the doctor that the bill was too high.

"You forget," he reminded her, "that I made four visits to the house when your son had the measles."

"And you forget," she countered, "that it was he who helped your business by infecting the whole school."

Amongst Ourselves

The article on Negroes in this issue of THE LIGUORIAN was written before the news broke that the United States Supreme Court had declared racial segregation in public schools unconstitutional. We realize, as did the justices of the Supreme Court themselves, that this decision will have varied repercussions and that it may take time to bring the practice of all the States into conformity with the principle laid down by the highest court in the land. Nevertheless, anyone who has done any serious and prayerful thinking about the problem of race relations, and who has felt a sense of shame over the contradiction between America's proud boast of democracy and her practice of discrimination toward minorities, will rejoice that the constitution and bill of rights have been interpreted authoritatively to mean exactly what they say.

However, a decision of this kind will be ineffective without the whole-hearted acceptance of all the citizens of the land. That is why the article, "Are You Prejudiced Against Negroes?" and the one that is to follow it, are still exceedingly important. No matter what the Supreme Court has said, if individuals hold fast to their personal prejudices, there will still be pockets of discrimina-

tion in America that will endanger immortal souls and make a mockery of official declarations of the principles of democracy. Therefore we beg all readers of THE LIGUORIAN to read carefully the two articles on race prejudice appearing this month and next, and to pray for light and courage to face any weakness in themselves and then to do something about it. And we ask them not to write to us about "the terrible danger of interracial marriages" until they have read the second article in the series, which will treat of that subject.

In a private and rather haphazard survey we recently made among a group of Catholics, we found that one of the most frequent criticisms made of their Church in general and of bishops and pastors in particular was that new church buildings are too elaborate and expensive. Many wanted to know why cheap buildings could not be put up, and thus a great deal of money saved "to be used for the poor." This is a very ancient criticism, but one deserving attention. THE LIGUORIAN will talk about it in the near future in an article entitled: "Why Build Elaborate Churches?"

IT IS EASY . . .

to determine the date when your subscription to THE LIGUORIAN expires. Look at the address stencilled on the back cover of one of your copies. If the numbers at the end of the first line read "7-54," the last issue you are entitled to is July (7th month) of 1954.

It saves us time and money if you renew promptly, or before your subscription expires. Just cut the stencilled address from the back cover and send it in with renewal payment. Be sure, too, to cut this address from one of your copies and send it in when requesting a change of address. We are charged extra postage for every copy sent to a wrong address after you have moved.

For Defenders of the Faith

The faith of Catholics cannot be properly defended and spread without knowledge and information. Especially is information needed when propaganda against the faith is making the rounds.

The Liguorian tries to keep Catholics, and objective-minded non-Catholics, well-informed on the facts and truths involved in propaganda campaigns against the Catholic Church. For example in past months, authoritative articles on the following subjects, among many others, have been presented to its readers:

Jehovah's Witnesses

Why Catholics Cannot be Masons

Paul Blanshard's Books

Anglican Archbishop Fisher's Charges against Catholics

Catholic Censorship of Books

The Motion Picture: Martin Luther

Such articles provide facts without which many Catholics would not know how to defend and explain their faith, or would attempt to defend it in the wrong way.

Keep *The Liguorian* coming to your home by renewing your subscription promptly when it is about to expire. Pass on your copies of *The Liguorian* to others, and now and then give a new subscription to an interested friend.

LIGUORIAN SUBSCRIPTION

Please send *The Liguorian* for one year (\$2.00 in U.S.A.; \$2.25 in Canada and foreign countries) ; for three years (\$5.00 in U.S.A.; \$6.00 in Canada and foreign countries) to:

NAME _____

STREET & NO. _____

CITY _____

ZONE _____

STATE _____

Enclosed Payment _____

Please bill me _____

Mail to . . . THE LIGUORIAN, Liguori, Mo.

SAN-DEL-ST LOUIS, MO.

